

# The Heritage Lodge

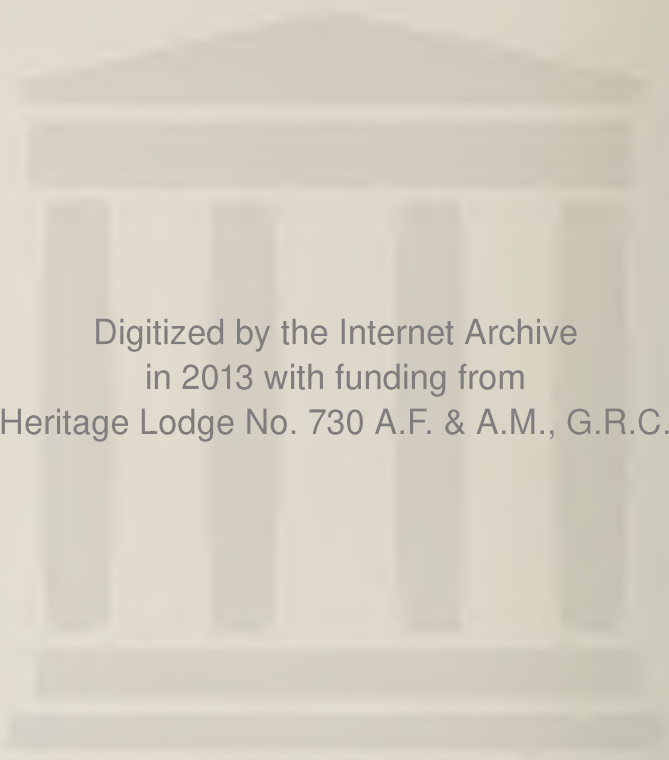
A. H. & A. M.

No. 730 G.R.C.

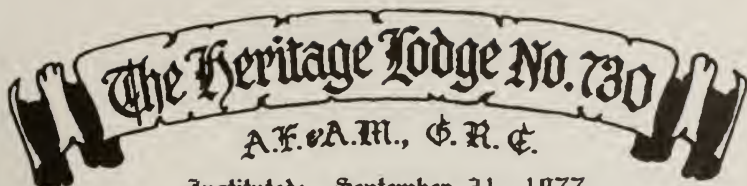


## PROCEEDINGS

Vol. 28 - 2005



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Instituted: September 21, 1977

Constituted: September 23, 1978

# PROCEEDINGS

## Vol. 28 - 2005



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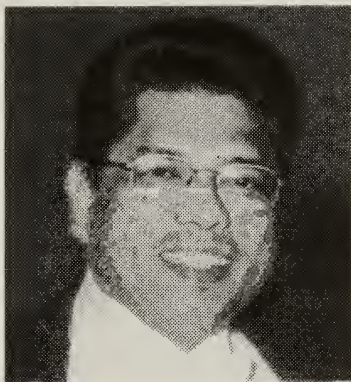
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### DISCLAIMER

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**EBRAHIM WASHINGTON**  
**Worshipful Master – 2005**

It was indeed an honour, a privilege, and a pleasure to be the 28th Worshipful Master of The Heritage Lodge No. 730.

The Annual Installation was impressive and memorable, thanks to the Installing Master, V.W.Bro. Samuel Forsythe and the installing board. We had over 200 members in attendance.

Our Annual Black Tie Banquet held January 29, 2005, was a huge success and continues to be one of the highlights of our lodge year. W.Bro. Inderjeet Beharry, the guest speaker, spoke about "Freemasonry in Guyana." Bro. Beharry is a successful entrepreneur and a renowned Masonic scholar who travelled a great distance to be with us. We must also thank W.Bro. Lorris Ganpatsingh, a judge in the appeals court of the Bahamas, who introduced W.Bro. Beharry. Over 200 were in attendance.

March 19, 2005, we participated with Wexford Lodge No. 683, Scarborough, in their 50th Anniversary celebrations. R.W.Bro. Wallace E. Mcleod, Grand Historian, presented the inaugural paper of our new *John Ross Robertson Lecture series*. W.Bro. Gerald Newall, W.M., the Officers and Members of Wexford Lodge are to be commended and congratulated for hosting an excellent meeting.

May 14th, St. John's Lodge No. 209a, London, hosted our 115th meeting. M.W.Bro. William R. Pellow, P.G.M., presented a paper titled "Retirement and Grand Lodge."

Our 116th meeting was hosted by Golden Beaver Lodge No. 528, Timmins. W.Bro. Edmund Goldthorp presented a well-researched paper "Masonry in the Porcupine." We also participated with Grand Lodge in the dedication of a memorial plaque. Thanks to Golden Beaver Lodge for their hospitality.

Our 117<sup>th</sup> meeting was held September 21, 2005, in Cambridge. Our Senior Deacon, R.W.Bro. Raymond J. Daniels presented a paper "William S. McVittie."

During the year we presented the William J. Dunlop award to V.W.Bro. John V. Lawer.

Another year has passed wherein we are deeply indebted to those Masons who have dedicated their time at our Black Creek Lodge Room – giving the general public an Open Door to any questions they may ask about Freemasonry.

We are ending the year with 700-odd members. We are on solid foundation continuing to grow from strength to strength.

My sincere thanks to the Past Masters, Officers and Members for the opportunity to serve as Worshipful Master. Thank you for your enthusiasm and cooperation.

May we continue to live Masonry in our lives.

**Long Live Heritage Lodge**

*Sincerely and fraternally,*  
Ebrahim Washington, Worshipful Master



# **Short History of the Development of ENGLISH FREEMASONRY IN GUYANA 1780 - 2004**

**By W.Bro. INDERJEET BEHARRY**

**Twentieth Annual Heritage Lodge Banquet  
Scarborough Masonic Temple, Scarborough, Ontario  
Saturday, January 29, 2005**

Guyana, formerly British Guiana, is the only English-speaking country in South America. The first Europeans who settled in Guyana were the Dutch in the 16th century and they founded three colonies –

Essequibo, Demerary and Berbice – later united into British Guiana after the British had annexed the three colonies in 1815.<sup>1</sup>

English Freemasonry tends to occur wherever British people are settled, irrespective of whether the territory of settlement was a colony or not. And in Guyana, it occurred in a Dutch colony among British settlers. One may wonder what British settlers were doing in a Dutch colony.

In 1740, the great Dutch Governor, Lauren's Storm van Gravesend, felt that the only way to develop the colony was by importation of population. He therefore issued a proclamation inviting settlers, giving them lands for plantations and exemption from taxation. Many British West Indian planters whose lands had become exhausted as well as some from Britain took advantage of Gravesande's offer and moved into the colony with their slaves and capital.<sup>2</sup> Soon, there was a sizeable number, some among whom were Freemasons.

The first known English lodge was one which existed around 1780 and which was called *Three Friends*. This name was probably derived from the term *Three Rivers*, an appellation of the colony which consisted of three major rivers – Essequibo, Demerara and Berbice. This lodge first met in Essequibo at Fort Island which was the then capital of the colony.<sup>3</sup>

The next known English Lodge was *Chosen Friends* which existed in Demerara in the last decade or two of the 18th century. *Chosen Friends* is mentioned in some early correspondence of Union Lodge and it is suggested that *Chosen Friends* changed its name to *Union* in 1813 when it was granted a charter by the Grand Lodge of Ancient York Masons of London (*Ancients*) on July 29, 1813. Later in that year, in November

1813, there was a union of the two opposing Grand Lodges in England to form the United Grand Lodge of Ancient Free and Accepted Masons of England. Union was then registered under the United Grand Lodge of England with the number 462. In 1813, a new number, 308, was assigned. Then in 1863 its present number 247 was given.<sup>4</sup>

Union Lodge has always had the reputation of being the Mother Lodge of English Freemasonry in Guyana and throughout the 19th century and for most of the 20th century, all English and even Scottish lodges turned to Union if they needed any advice, help or clarification.

The next English lodge founded in Guyana was Mount Olive in 1822. The charter was granted by the Provincial Grand Master of Barbados, Bro. John A. Beckles. The Grand Secretary of the United Grand Lodge wrote Bro. B. Day of Union Lodge mentioning that the Provincial Grand Master had no authority to charter a lodge outside of his Province, Barbados. Mount Olive was therefore deemed irregular until it obtained a charter from England. In December, 1826, it obtained a charter from United Grand Lodge, being given the number of 812 first and finally 385.<sup>5</sup>

The third English Lodge to be founded was Phoenix Lodge in New Amsterdam, Berbice. Phoenix was warranted on July 27, 1857, and lapsed about 1875, being finally erased on 6th June 1894. The fourth English Lodge, other than the District Grand Lodge to be founded in Guyana in the 19th century was Ituni No.2642 which was chartered on December 29, 1896, and consecrated on September 20, 1897 in New Amsterdam, Berbice.<sup>6</sup>

In 1897 therefore, there existed three lodges which was a base enough to form a District Grand Lodge. A District Grand Lodge was duly inaugurated on Saturday October 28, 1899, at Freemasons Hall, Company Path, Georgetown with Lt. Col. Thomas Daly as District Grand Master.<sup>7</sup>

The development of English Freemasonry in the 19th century in Guyana was not all plain sailing. And this could be seen in two trends. The first is that it took nearly three-quarters of a century after the founding of Mount Olive for another properly organized lodge to be formed – Ituni. The Masonic membership throughout the 19th century was almost completely European consisting of personnel employed in the Sugar Industry, in the Commercial Sector and in the Colonial Administration. Such brethren were particularly affected by the economic trends and if the colony was in economic decline they would be forced to leave. Most of the 19th century Masonic brethren were highly educated, financially well-off, wielded much influence and power in the colony and were the elite and cream of the society.

The economy of the colony was based on the Sugar Industry and in the early 1830s slavery was abolished and this caused the collapse of the



Industry since its labour supply was gravely diminished. The collapse of the Sugar Industry led to a serious economic decline in the colony and the emigration of the majority of Masonic brethren. Recovery only came about when there was an adequate number of indentured workers to man the plantations' labour force. This only began to come about in the 1850s. Accordingly between 1833 when slavery was abolished to about 1856, both Union and Mount Olive Lodges became dormant, faithfully mirroring the colony's economic condition.<sup>8</sup>

From the 1850s when the economy began to recover, Freemasonry, and particularly Union Lodge enjoyed an unprecedented period of prosperity and creativity to the end of the 19th century. Among the many achievements was the rebuilding of Freemasons Hall at Company Path since the temple constructed in 1816 had fallen into decay during the 20-year dormancy of the lodge.<sup>9</sup>

The 20th century has seen the extension of Freemasonry to include all segments of Guyana's multi-religious, multi-racial society as well as the catering for specialized groups. This extension was reflected in the consecration of approximately four times the number of lodges created in the 18th and 19th centuries.

The first lodge inaugurated in the 20th century was Silent Temple" No.3254 which was consecrated on January 28, 1908. Silent Temple has an interesting history in that it catered for brethren of Chinese ancestry and had a distinctly Chinese character. One of the main characteristics of such distinctiveness was the provision of Chinese food at after proceedings. The lodge uses a York Rite ritual which was adopted from Mount Olive which also practices the York Rite.<sup>10</sup>

Silent Temple was followed by Concord Lodge No. 3508 which was consecrated on March 20, 1912. Concord largely catered for expatriates who were engaged in commerce and the civil and military services. It first used the Perfect Ceremonies of Craft Masonry as its ritual and continued to do so for the next 50 years, when in 1967 it adopted the Taylor ritual.<sup>11</sup>

Seven years later, Roraima Lodge No. 3902 was consecrated on May 16, 1919. This lodge largely catered for the coloured ethnic group who had grown to be educated, cultured and fairly affluent. Since its foundation more than eight decades ago, it has maintained a membership of between 30 and 35 and concentrates on quality rather than quantity in keeping with its motto. It uses the Emulation ritual.<sup>12</sup>

Mount Everest No. 5868 was consecrated on April 15, 1943. It was founded to cater for Indians who had grown into a community with a surfeit of good Masonic material which was not being absorbed into the extant English lodges. In a short time the Lodge had grown into the largest individual lodge in Guyana. The lodge uses the Emulation ritual.<sup>13</sup>

After the consecration of Mount Everest, there was a lull for almost three decades without any new lodges being formed. Then in the last thirty years of the century there was unprecedented blossoming of several new lodges. The new lodges largely catered for special groups whether they were professionals, University of Guyana personnel, Rotarians, the overflow of an extant lodge, or even the members of a private club. These new lodges which were consecrated between the 1970 and 1990 numbered eight.

Kara Kara Lodge No.8349 was the first of these eight new lodges. It was consecrated on November 27, 1970, at Linden, the bauxite mining town. The lodge was able to build an ample hall in quite beautiful surroundings and progressed very well in its earlier years. The decline of the bauxite industry and the migration of residents out of the town have negatively affected the lodge. The ritual used is Emulation.<sup>14</sup>

Eureka Lodge No. 8515 was the second of these eight new lodges. It was consecrated on September 25, 1973, and it catered for professionals. It was the first lodge in Guyana for two centuries which held eight meetings per year rather than 12. This departure set a trend which was adopted by the lodges which were subsequently formed. A noteworthy event in Eureka's history was the difference it had with the District Grand Master in 1984. This will be dealt with later at greater length. The lodge uses the Taylor ritual.<sup>15</sup>

The Guyana Lodge of Research No. 8525 was consecrated a month after Eureka on October 31, 1973. The Lodge meets thrice per year and is tasked with stimulating Masonic research and making the fruits of such research available to all brethren. The lodge uses the Emulation ritual.<sup>16</sup>

Lotus Lodge No. 8735 was consecrated on November 26, 1976, to cater for the overflow from Mount Everest. Many of its customs are borrowed from Mount Everest and there are close filial relations between Mount Everest and Lotus. Lotus uses the Sussex ritual.<sup>17</sup>

Klubba Lodge No. 9103 was consecrated on June 9, 1984. This lodge caters for members of the Georgetown Club, Guyana's oldest and most prestigious social club. Klubba has some unique customs, one of which is that visiting brethren attended strictly by invitation. The lodge uses the Logic ritual.<sup>18</sup>

University Lodge of Guyana No. 9331 was consecrated on October 4, 1989. It caters for the alumni of the University of Guyana and the academic and professional staff of that institution. The lodge uses the Taylor ritual.<sup>19</sup>

The Guyana Wheel of Service Lodge No.9431 was consecrated on November 8, 1991 and caters for Rotary Club members. The lodge uses the Emulation ritual.<sup>20</sup>

Phoenix Lodge No. 9517 was the last lodge inaugurated in the 20th century. It was consecrated on November 6, 1993, in New Amsterdam, Berbice and revived the memory of a New Amsterdam lodge of similar name which lapsed about 1875 and was finally erased in 1894. Phoenix does not cater for any particular group but its activities and membership is particularly Berbician . It uses the Taylor ritual.<sup>21</sup>

The District Grand Master, R.W.Bro. Peter Taylor was one of the leaders who inspired lodges founded between 1970s and 1990s. He took a great interest in helping lodges to organize themselves and gave much valuable advice and guidance. His vision seemed to have been that these various lodges, once given a good start, would take off and develop on their own into prosperous institutions.

Unfortunately R.W.Bro. Taylor's positive vision did not bear full fruit. The progress of the lodges was much slower than had been originally envisaged. This slow progress was due to three main reasons. Firstly, these lodges were all consecrated at a time that the Guyana economy had become sluggish and was declining. A declining economy rebounds negatively on Freemasonry in that it stimulates emigration of Masonic and prospective Masonic members. The symbiotic relationship between poor economic conditions and declining Masonic prosperity was clearly exemplified between 1833 and 1856 when Union and Mount Olive lodges, in effect English Freemasonry in Guyana, fell into a state of dormancy.

The second main reason for this slow progress or even decline of the lodges was that their founders and indeed many of the ordinary members already belonged to one or more lodges. Membership of the newer lodges often became something of a pressure on the time and energy of many founders and early members since as many new members as had been expected had not come forward. The main reason for this was of course the absence of a booming economy.

And the last major reason has been the poor lodge management which has permeated all the lodges in varying degrees. Lodge committees had become unimaginative and a sense of apathy had crept over them. Secretaries were generally young, inexperienced, busy people in their normal lives but oftentimes Masonically inefficient. Such poor management resulted in the lodges falling into financial difficulties, failing to initiate new members, and even to maintain contact with members, leading to the alienation and eventual falling away of members.

Despite the malaise which has pervaded the English lodges by the end of the 20th Century, there has been no despondency. There is still a great deal of vitality evidenced in the lodges and workings are fairly well attended and impacting. And in the last two years (2003-4) many lodges have made it a policy to try to initiate at least four new members per year.



From the indications, English Freemasonry will recover its former vitality in a short time.

*District Grand Lodge:* Such vitality is clearly evident in the District Grand Lodge itself. The District Grand Lodge was inaugurated in October 1899 at the turn of the old to a new millennium. The district was blessed with several eminent and able District Grand Masters including R.W.Bro. Sir Joseph Godfrey a member of the executive council and one of the great medical doctors in the colony; R.W.Bro. Frank Mackey who was loved and respected by brethren of both the English and Scottish lodges and whose energy and administrative ability were legendary. And of course, His Grace, the Lord Archbishop of the West Indies R.W.Bro. Alan John Knight whose splendid reign of 38 years would long be remembered. His Lordship was awarded the Order of Service to Masonry, the highest honour in English Freemasonry. His Lordship brought much scholarship, dignity, humanity and organizing ability to the Craft.

From the inauguration of District Grand Lodge, it has successfully joined the various lodges to itself and has maintained discipline and guidance of Guyanese Freemasonry. Indeed, its informal assistance and guidance have always been sought and appreciated by both lodges and individual members. It has administered the maintenance of Freemasons Hall, a gigantic task, and has efficiently represented English Freemasonry, both locally and internationally. It is the link with the United Grand Lodge.<sup>22</sup>

The relationship with the United Grand Lodge has always been close and fruitful. The District Grand Lodge was represented at the consecration of the Masonic Peace Memorial in 1933 and also at the 250th and 275th anniversary celebrations of Grand Lodge. Several Guyanese members were able to benefit from the Masonic Boys and Girls Schools and to receive treatment at the Royal Masonic Hospital. Guyanese Masons have always been able to keep in the touch with happenings in Masonry at the international level by reading the various publications of Grand Lodge. From 1909 to the present, Grand Lodge has conferred the honour of Past Grand Rank on several Guyanese Masons.

The District Grand Lodge has always been involved in charity. This aspect of the District Grand Lodge's work has grown in recent years and is making greater and greater impact with the passing of each year.

District Grand Lodge is aware of the problems affecting the individual lodges and has been playing its part in rejuvenating them. The District Grand Lodge provides an example to the private lodges of how to overcome difficulties and act fully within Masonic propriety. Part of this noticeable energy of District Grand Lodge could be attributed to the fact that we have a new District Grand Master, R.W.Bro. Richard Fields, who

is the first locally born District Grand Master and who is dedicated to creating an even more prosperous district.

We could, of course not cover the stories of the individual lodges, and their histories important though they may be, in this broad survey of English Freemasonry. Yet, it is in the individual lodge histories that we encounter the unusual and interesting. To recount such happenings would certainly provide much valuable and entertaining Masonic lore but such would take up numerous pages. We would however mention a sample of three.

The first is Mount Olive's belated protest against the inauguration of a District Grand Lodge. The District Grand Lodge was consecrated at the end of October, 1899. Over a month after, Mount Olive wrote expressing their disagreement with having a District Grand Lodge! Five months later, the District Grand Master wrote Mount Olive explaining that the suggestion came from the Grand Master himself, H.R.H. Albert Prince of Wales. Mount Olive thereafter became a strong supporter and upholder of the District Grand Lodge.<sup>23</sup>

Union Lodge was always regarded as the premier lodge in Guyana and one which had always been above reproach. It came as a shock to the whole district when, in 1973, it was known that Union had some fraternal unhappiness over the balloting for a new master and as a result, the District Grand Master suspended the lodge for a number of months since, in his judgment, the members could not meet in that fraternal spirit which characterizes Freemasonry. An inquiry was held and several members received penalties from the District Grand Master. After some months, the lodge resumed its work. It is believed that this was the first time for nearly two centuries that such an incident had occurred in Guyanese Freemasonry and that a lodge had been suspended.<sup>24</sup>

The third happening somewhat resembles the 1973 Union incident. But its implications were far wider. Towards the end of 1984, W.Bro. Inderjeet Beharry was installed as Master of Eureka Lodge. The late L.C. Das of Union Lodge had been suspended for 15 months by the District Grand Master. W.Bro. Das took the matter to the law courts which ordered that he could attend his own Lodge, Union, and the District Grand Lodge and enjoy all the privileges which go with such membership. Eureka Lodge interpreted the court order as restoring Bro. Das's rights ante and until there was a final resolution by the courts. The District Grand Lodge interpreted the order more narrowly as precluding Bro. Das's visiting other lodges. Bro. Das attended Bro. Beharry's Installation and the district regarded Eureka as contravening its (the district's) interpretation of the order.

At the same time, the question of how After Proceedings were to be



financed emerged. The district claimed that there was a Grand Lodge edict which made pro rata subscriptions to the After Proceedings mandatory and intended to enforce it. A very large body of local Masonic opinion felt that the edict was not mandatory but allowed some flexibility and that the pro rata formula as demanded by the district ran counter to deeply entrenched Guyanese Masonic tradition and that it would destroy the custom of universal visiting which had been coeval with the establishment of Freemasonry in Guyana.

Bro. Das's visit and the question of the correctness or otherwise of pro rata subscription to the Installation After Proceedings became subsumed in each other and the district felt that the lodge was infringing its own and Grand Lodge's rulings and accordingly suspended Eureka Lodge for 90 days.

The lodge immediately protested to the district in a very studied and legally argued manner and also appealed to Grand Lodge. Grand Lodge ordered the suspension lifted. But the district still proceeded with the issue of pro rata payment for After Proceedings with the district attempting to do an inquiry into the Lodge for the past two years and the lodge strongly resisting this. Eventually, the matter fell into desuetude. This collision between District Grand Lodge and Eureka resulted in the improvement of lodge administration at both the district and private lodge levels, and more importantly, it was responsible for the generation of a body of Masonic jurisprudence. This was the first occasion in the history of English Freemasonry in Guyana that such a formal approach was made to Masonic jurisprudence.<sup>25</sup>

For most of the 20th century, there was a strong inhibition among English Masons to participate in processions clothed in regalia. In the 19th century and early 20th century, our brethren of those times seemed to have felt less inhibited than we do today. We will mention two such public processions, both because of their intrinsic importance, and also to record the process of a formal Masonic foundation stone-laying.

Laying of cornerstone of St. Phillip's Church. St Phillips is one of the most important Anglican churches in Guyana and it has the largest close of any place of worship in Guyana. Union Lodge obtained a dispensation from Grand Lodge for the brethren to wear their regalia in public procession. On September 29, 1864, 58 members of Union Lodge formed the procession. The contemporary newspaper, The Royal Gazette, described the manner in which the stone was laid:

*W.Bro. B.V. Abraham, W.M., having informed the brethren that the lodge had been called for the purpose of laying the foundation stone of St. Phillip's Church, the dispensation was read and the lodge was adjourned to Bishop's College, where the procession formed and proceeded from*

*thence to the site, Bro. Nicholas Cox being appointed marshal for the day.*

*The foundation stone was lowered into its place and the W.M. directed the Junior Warden to apply his plumb to the stone to see that it was duly upright. The W.M. next directed the Senior Warden to apply his level which having been done, the S.W. reported that the stone was level. The W.M. then applied the square to the stone and declared it to be well and truly laid. Corn, wine and oil having in conformity with ancient custom, been offered on the stone, the acting chaplain offered up a prayer after which the W.M. struck the stone thrice and declared it laid.*

*The procession re-formed and returned to Bishop's College and afterwards the Brethren re-assembled at the Lodge.<sup>26</sup>*

The other foundation stone-laying ceremony was for the Carnegie Library building. Bro. Andrew Carnegie, a Scottish immigrant, was a Freemason who had made a large fortune in America. One of his many acts of public charity was to present public free libraries to developing countries. The Carnegie Library has now evolved into the National Library but Bro. Carnegie is still remembered as having made one of the most important and valuable benefactions to the population of Guyana. Arf Webber in his *Centenary History and Handbook of British Guiana* describes the laying:

*In April, 1908, the City of Georgetown enjoyed a little "storm in the teapot" when Sir Frederick Hodgson decided that the foundation stone of the new Carnegie building should be laid by the District Grand Master of the Masonic lodge, Sir Joseph Godfrey, surgeon general, and a leading member of the executive council. The Roman Catholic citizens held that such an elevation of Freemasonry was an affront to them and would exclude them from taking part and the controversy grew intense and heated, but the Governor held his way and, on April 25th, Dr. Godfrey in full Masonic regalia, accompanied by his officers and a large number of Masons in lodge attire laid the foundation stone.<sup>27</sup>*

After Proceedings have always been regarded as a very important part of Freemasonry and among English lodges in Guyana, they have always been accepted both as an affirmation as well as a manifestation of Masonic brotherhood.

In Guyana, from the late 18th century onwards, the number of Freemasons were always comparatively small and, in any case, all Freemasons tended to know each other in their ordinary lives. They looked forward to meeting and entertaining each other, and candidates elected to bear the After Proceeding expenses for their workings and masters-elect for their installation.

As the diverse ethnic groups which make up Guyana's population entered Freemasonry, they contributed their special cuisines. For example,

if one attended Mount Everest Lodge, one would have Indian food. Likewise if one attended Silent Temple, one would be entertained with Chinese food. To underline its hospitality and indeed its Asian background, Silent Temple, in former days would always lay a special table where no beef or pork would be served to accommodate Hindu and Muslim brethren who would mostly have come from Mount Everest.

In the 1960s owing to pressure from the District Grand Lodge to desist from banqueting, as well as rising costs and the unsettled socio-political conditions in the country, lodge meetings which began at 8 p.m. now begin at 6.30 p.m. and cocktail style After Proceedings replaced banqueting so as to save time and allow brethren to get home early. Today, most lodges, except on special occasions, have cocktail style After Proceedings and by 10 p.m. or 10.30 p.m. everyone is back home.<sup>28</sup>

This contrasts with the conviviality which characterized After Proceedings up to the beginning of the 1960s. The following description of a Union Lodge After Proceeding described in the Royal Gazette newspaper of June 26, 1819, captures the spirit of the After Proceedings up to the beginning of the 1960s:

*The Grand Festival of St. John the Baptist was celebrated here on Thursday evening in a manner strictly accordant with the designation of the Lodge Union, indeed, with the compasses in one hand and square in the other, arranging everything, it is said, with the skill of a master, and hospitality suggesting the introduction of a friend, but few went single, and the visitors and visited did mutual honour. When the cloth was removed and the bumpered glasses sparkled on the board, Masonry gave to patriotism and loyalty, joke, sentiment and song, the fraternal grip; and passing the signs of conviviality and enjoyment they progressed on till morning whispered In the East there is light, and added the Craft's well-known conclusion of Silence and Peace, they then departed. In short, though we have not been furnished with the details, it appears that few of such festivals have been better celebrated, the company more respectable, or more harmony and gratification witnessed and enjoyed.*<sup>29</sup>

Owing to the system where a candidate paid for his After Proceedings costs (including catering for visitors) for his three workings and pays nothing else in his Masonic career, goodly numbers of visitors graced every lodge, adding much to the cultivation of brotherhood, discussion of, and solving Masonic problems and the spreading of the spirit of convivial joy.

At the beginning of the 1980s, the District Grand Lodge attempted to enforce a system where everyone individually paid for his refreshments. The vast majority of brethren regarded this to be antithetical to the Guyanese Masonic tradition and to the canons of Guyanese hospitality,



and it was acutely recognized that lodge visiting as Guyanese Masons knew it, would disappear. The district's efforts met with an unprecedented level of opposition and much resentment resulting in a number of untoward incidents, the most well-known being Eureka Lodge's suspension mentioned above. Fortunately, the issue seemed to have fallen into desuetude but much damage had been done in greatly reducing lodge visits since many brethren would not now attend except they are given a specific invitation.<sup>30</sup>

*Religion:* Early Guyanese Freemasonry was often associated with the Christian religion and in the 18th and 19th centuries, Masonic lodges, though ritually secular, did have a Christian bias simply because all members were nominally Christian and Christianity was de facto the state religion.

In the 20th century, as more and more non-Christians, especially Hindus and Muslims, began to enter Freemasonry, the Christian bias gradually receded. This was manifested from the 1950s with the use of the Bhagwat Gita, Ramayan, Vedas and Koran as V.S.L.s in addition to the Bible. Scottish Masonry, which was far more Christian-oriented, also adopted the English procedure of having several V.S.L.s available and there is even consideration of changing the nomenclature of the office of Bible-bearer to some other neutral term such as Bearer of the V.S.L.<sup>31</sup>

This trend of asserting the Universality of Freemasonry was seen in the representation of the Great Architect in the temples. The older ways of representing the Great Architect was by the All-seeing Eye or by the letter G. In the late 1940s, His Grace the Archbishop of the West Indies Alan John Knight, who was District Grand Master, suggested the use of an equilateral triangle within a circle, a far more universalistic symbol. Since many rituals have reference to the All-seeing Eye or G, many brethren felt that His Lordship's suggestion should await the effluxion of time before effectuation. The central temple at Company Path, Georgetown, as well as the Kara Kara Temple at Linden have however adopted the equilateral triangle within a circle and the wisdom of the Archbishop's suggestion is now being widely grasped.<sup>32</sup>

Chaplains and D.C.s are generally careful to avoid saying a grace at After Proceedings which may be interpreted as sectarian.

Traditionally and indeed by the Book of Constitutions, meetings are never held on Good Friday and Christmas Day. In the lodges where there are a goodly proportion of Hindus and Muslims, the main holy days of Hinduism and Islam are also respected and taken cognizance of.<sup>33</sup>

Freemasonry in Guyana pays strict observance to the theist bases of the Craft but does so in a uniquely universalistic way.

*Rituals:* The English Lodges in Guyana use several rituals and these

were named above when reference was made of the consecration of the various lodges. Emulation is the most popular but two lodges, Silent Temple and Mount Olive use the York Rite ritual. When R.W.Bro. Sir James Stubbs, the retiring Grand Secretary, visited Guyana in August 1980, he had mentioned that there were only four Lodges under the English Constitution which worked the York Rite ritual, two of them being in Guyana. From time to time, there have been urgings from many quarters that in the interest of greater conformity with the rest of English Masonry, Mount Olive Lodge and Silent Temple Lodge should drop the York Rite ritual. Both lodges have consistently unanimously resisted any change and it appears that both lodges will retain their York Rite ritual until time shall be no more.

With the lodges in the district using five different rituals, and with so much of visiting and interchange among the various lodges, the *purity* of every ritual had become diluted by ad hoc borrowings and adoptions from others. R.W.Bro. Sir James Stubbs observed this trend and called for the exercise of greater care, discipline and authenticity in working whatever ritual a particular lodge had chosen. In the words of R.W.Bro. Sir James Stubbs: . . . *but having selected a ritual by which you are going to work, the lodge should stick to that ritual and not pick up tidbits from others, with the result that in a very short time, the whole thing is a complete fruit salad of bits and pieces taken according to the whims of one master after another and one director of ceremonies after another, to suit their own predilections. It doesn't matter which ritual you choose, but you are expected to stick to it when you have chosen.*<sup>34</sup>

In the last several years, the district has taken a firmer hand in this matter and lodges are constantly being reminded to work faithfully in accordance with their respective rituals. Some noticeable progress has been made in this direction.

*Masonic Temples:* There are four buildings which are used as temples for English Freemasonry. The first and oldest is at Company Path, Church Street, Georgetown; the second is at 86 Carmichael Street, Georgetown; the third is at Ferry Street, New Amsterdam, Berbice; and the fourth is at Linden, Demerara River. All buildings are wooden.

All buildings conform to the canons of Masonic architecture, especially in the interior of the temples. The interior of the temples are however not uniform but there are variations which add interest. The furniture also differ in some respects. For example, the five architectural columns at the Company Path building are particularly outstanding, and there is the disc of the Flaming Star at the Ituni building which none of the other temples has. It should be mentioned that there is a large, impressive, unique and priceless banquet table which dates from the early 19th century



at the Company Path building.

The first Masonic building on the Company Path site was certainly in use in 1816 just when the colony had become British. It was on land which was given as a Royal Grant. This early building had fallen into decay by the 1850s owing to its owner, Union Lodge, falling into a 20- year period of dormancy. An entirely new building had to be constructed in 1856. It is basically this same building which is in use today. Despite the repairs and renovations done over a century, much of the original structure remains. The only major change to the architecture of 1856 building was the removal of the tower in the 1950s. The interior of the temple has remained the same from the 1850s except that the chairs were replaced by elevated benches which were more utilitarian, in that brethren were allowed a better view of the ceremonies and seating for a larger number was provided.<sup>35</sup>

Remarkable photos were taken from Bro. Maggs's History of Union Lodge published in 1913. The temple has remained as it was a century ago, the main changes being the replacing of the chairs by elevated benches, the removal of photos from the wall and the placing of the celestial and terrestrial globes and their respective columns on either side of the interior of the entrance door.

The building at 86 Carmichael Street is owned by Mount Olive Lodge who bought the building on August 6, 1891, from the Loyal Albion Oddfellows. The building has undergone little change over the last century. One of the striking things of the building are the three-dimensional concrete replicas of Bro. Pythagoras's famous theorem on either side of the entrance stairway. The building was consecrated on June 22, 1907.

The building used by Ituni and Phoenix Lodges in Ferry Street, New Amsterdam as their temple was acquired in 1904. Much repair was done to the building. In 1928 a tower with the entrance porch and winding stairway was added to the building.

Since then, the building has remained much the same despite the extensive repairs carried out in the 1990s.

The fourth Masonic building is that at Linden owned by Kara Kara Lodge, the only lodge in the area. This building was specially designed and built for a Masonic lodge and is quite commodious and comfortable. The building was dedicated on May 23, 1992.

*Dress:* From the earliest days of Freemasonry, evening dress was worn. This was an achievement in the 18th and early 19th centuries when life in the colony, even among the European upper class, was very spartan and basic. Until the 1950s strict evening wear was worn when this was replaced by black or dark suit and black tie.

In early 1970s, the government of the day, declared the *shirt-jac* or *guayabera* to be the national dress to be worn at official and formal functions. And soon, at all official receptions, in Parliament, in the churches, and even among the diplomatic corps, suits and ties disappeared and were replaced by *shirt-jacs*. The government and some of its supporters brought serious pressures on Freemasonry to change its dress code at a time when opposition to such pressure held out serious dangers. The lodges quietly resisted and Freemason lodges remained the last oases of formal and semi-formal dress. This question of dress has gone the full circle and today suits and ties have again become the norm.

*Relationship with Scottish Freemasonry:* Scottish Freemasonry was formally established in Guyana with the founding of Lodge Unity No 797 S.C. in 1893. After the first year or two of coldness between the English and Scottish Constitutions following the establishment of Lodge Unity in 1893, relations began to grow warmer and there came to be close cooperation between the two constitutions. We would highlight a few examples of such fraternal cooperation:<sup>37</sup>

It was two English Masons, Bros. McBurnie and Stoby who were responsible for arranging for the acquisition of a building for Lodge Unity, in Wellington Street, Georgetown. This has remained the only Scottish Masonic Building in Guyana. English Masons also assisted generously in meeting the cost of purchasing the property.

For many years, the English District Grand Masters performed the duties of installing master for Scottish Freemasonry as well as regularly attending Lodge Unity and proffering support and help in various other ways. R.W.Bro. Sir Joseph Godfrey who reigned from 1904 to 1913 as District Grand Master and R.W.Bro. Frank Mackey from 1938 to 1943 were particularly outstanding in this regard.

The Grand Lodge of Scotland asked the District Grand Master to consecrate Lodge Harmony No. 1110 S.C. in 1913 and Lodge Obadiah No 1255 S.C. in Paramaribo, Suriname in 1921.

Indeed, many English customs and practices came to be adopted in the Scottish lodges because of the close symbiotic relationship which had grown up and it is only in recent years that efforts are being made to *purify* Scottish Freemasonry of these English practices.

The Grand Lodge of Scotland knew of the growing fraternal relationships between the two Constitutions as could be seen from a letter by Bro. David Reid, the Grand Secretary of the Grand Lodge of Scotland who wrote in May 1906: *I am very pleased indeed to hear of the cordial relations that have been established between the English brethren and members of Lodge Unity.*

*Royal Arch Chapters:* Union Lodge was the first to have had a Royal

Arch Chapter. From 1825, when its Royal Arch Chapter was established, only Union brethren were exalted. Mount Olive could never have had enough companions to form its own chapter. Mount Olive had to look to the Scottish Constitution in the West Indies to assist them to establish a Royal Arch Chapter.

In a similar way, though much later, Mount Everest and Silent Temple lodges jointly formed a Scottish Chapter, *Temple Everest*. This joint effort was probably based on their Asian backgrounds, since Mount Everest and Silent Temple were largely Indian and Chinese respectively in their membership.<sup>38</sup>

In the 1970s, R.W.Bro. Peter Taylor who was District Grand Secretary and later District Grand Master, led the movement to ensure that all English lodges had their own Royal Arch Chapters or full access to one. As a result of R.W.Bro. Taylor's efforts, Royal Arch Masonry began to flourish among English Masons as it had never done before.

*Banners:* All the English lodges in Guyana have banners with mottos. Most of these banners are colourful and several of them have been painted by renowned national artists such as Burrowes, Dudley Charles, Broodhagen and Angold Thompson. Most of their mottos have wise and weighty moral injunctions. Banners are displayed at all regular meetings and at the communications of District Grand Lodge. Unlike in Scottish Masonry, banners are regarded as an essential among local English lodges.

*Image of English Freemasonry:* In the two centuries of the existence of English Freemasonry in Guyana, there have never been anti-Masonic manifestations as have occurred in other countries. Even the Roman Catholic Church and Catholics in general have the highest regard for Freemasonry and there is absolutely no residuum locally of the church's ancient adversarial attitudes. Many Catholics have become excellent and respected Freemasons.

The image of the Craft has always been a positive one because of the charitable help Freemasons and District Grand Lodge so freely proffer to the less fortunate and because the vast majority of Freemasons tend to be men of culture, respectability, education, and influence in society and men who give public service.

***The Editor regrets that the photos sent by the Author lost a considerable amount of clarity via the electronic medium and could not be reprinted in these Proceedings***

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# **MASONIC RESEARCH BODIES AND MEMORIAL LECTURES: *When? Where? Why?***

**By R.W.Bro. Wallace E. McLeod  
Grand Historian**

**The First John Ross Robertson Lecture  
Sponsored by The Heritage Lodge  
Scarborough Masonic Temple, Scarborough, Ontario**

## **INTRODUCTION: JOHN ROSS ROBERTSON**

Worshipful Master, distinguished visitors, and my Brethren, I am very grateful to be here, to address you again. This is about the sixth time I have had been privileged to deliver a paper to The Heritage Lodge. So what am I to talk to you about? This talk is called the First John Ross Robertson Lecture, and it would seem sensible and appropriate to tell you about the life of this great man in its Masonic context. But this has already been done three times, by members of The Heritage Lodge.

Let me remind you of these contributions. On May 16, 1961, the late John Edward Taylor (1901-1984), who received the William Mercer Wilson Medal in 1977, spoke to the Canadian Masonic Research Association about the life of this man, and his paper was printed at the time, and republished in 1986 by our lodge, in the collected *Papers of the Canadian Masonic Research Association* (volume 2, 1066-1072). Then, in 1980, to mark the 125th Anniversary of our Grand Lodge, a book was published under the title *Whence Come We? Freemasonry in Ontario 1764-1980*. The



various sections were all issued anonymously, with no indication of the authors involved. But, as the editor of the book, I am in a position to reveal to you that the very pleasant section on *The Life of John Ross Robertson* (pages 121-125), was written by R.W.Bro. Frederic E. Branscombe. And our own R.W.Bro. Edmund V. Ralph, on September 20, 1989, presented in The Heritage Lodge a substantial paper entitled *R.W.Bro. John Ross Robertson: His Life and Contribution to Masonic Heritage*, which was subsequently published in the lodge's *Proceedings* (volume 13, pages 6-63).

We can't ignore John Ross Robertson altogether, but, in the circumstances, we shall try to keep our remarks short. He was born in Toronto on December 28, 1841. He became a newspaperman, and founded the (Toronto) *Evening Telegram*, of which the first edition was published on April 18, 1876. (The paper survived for 95 years, until October 30, 1971.) He was initiated into Masonry in King Solomon's Lodge, No 22, Toronto, on March 14, 1867, at the age of 25. He was W.M. of Mimico Lodge, No 369, in 1880. He became Grand Senior Warden in 1882, District Deputy Grand Master in 1886 and Grand Master in 1890. During his term of office, he visited all 232 lodges in the jurisdiction. In 1883 he purchased King Solomon's Plot in Mount Pleasant Cemetery, to provide burial space for indigent Masons. He donated vast sums of money to the Hospital for Sick Children and its subsidiaries, including the Lakeside Children Home. But his greatest service was in his research and writing. His *History of Freemasonry in Canada*, in two volumes, was published in 1899, and it is still indispensable for our early history. John Ross Robertson passed away at his home in Toronto on May 31, 1918, at the age of 76.

He was one of those who campaigned to have the magnificent Masonic Temple built at the northwest corner of Yonge and Davenport; he died just six months after the cornerstone was laid. The building was a valuable asset to the gentle Craft for 76 years, but, alas, it passed out of Masonic hands in 1994. John Ross Robertson Lodge, No 545, in Toronto, was given a dispensation soon after his death, and warranted in 1919. (In February 2001 it amalgamated with Riverdale Lodge, No 494.) John Ross Robertson

Chapter of the Philalethes Society was formed in Toronto in 1987, and it arranged for the Fourth Semi-Annual Meeting of the Society to be held in Toronto on September 22-23, 1989; this was the first one to take place outside of the United States.

Robertson was very thorough in his researches, but he was not infallible, as I have just learned. We are told in the official history of our Grand Lodge, *Whence Come We?*, on page 79, that on October 10, 1855 the decision to form an independent Grand Lodge of Canada was made at a meeting that *took place in the Masonic Hall on the southwest corner of Hughson and Main Streets* in Hamilton, and that William Mercer Wilson was elected Grand Master. This information evidently came from John Ross Robertson's *History*, where, in volume 2, on page 721, we read:

*Accordingly, the autumn of 1855 -- to be historically correct, the 10th day of October in that year -- saw the representatives of 41 lodges assembled in the Masonic Hall in the city of Hamilton. This hall was on the west side of the Court House square, on the southwest corner of Hughson and Main streets, a building owned by Mr. Beasley, and occupied for many years as a printing office.*

The City of Hamilton is considering the possibility of erecting a bronze historical plaque to mark this event; and our own R.W.Bro. Wayne Elgie has carried out an extensive amount of research into early documents and records, assisted by W.Bro. John Aikman (Archivist for the Hamilton-Wentworth Board of Education), and by W.Bro. Kris Nickerson (Secretary of The Barton Lodge, No 6). And they have found unimpeachable evidence that the meeting of October 10, 1855, was held *in the Masonic Hall at the northeast corner of John and Main Streets, Hamilton* -- a block east of the location cited by John Ross Robertson.

The error is not terribly serious. But it is worth reminding ourselves that none of us is infallible.

## ERRORS

Well, having dealt briefly with John Ross Robertson, what am I to talk to you about? I thought it might be appropriate to tell you why Masonic research is essential, how it has evolved, and refer to the evolution of Masonic Research Bodies, and mention the names of some other Masonic Research Lectures. There's not very much

new in here. I have borrowed a lot from some of my previous publications, and plagiarized an occasional bit from other Masonic scholars, to some of whom I shall try occasionally to give due credit.

First, why is serious Masonic Research essential? Well, primarily because many falsehoods, errors, and mistakes are to be found in books and publications that deal with Masonry. Let me remind you of a few examples.

Probably the most influential book ever published on Masonry was *The Constitutions of the Free-Masons*, commissioned by the first Grand Lodge, written by the Reverend James Anderson (a Presbyterian minister), and printed in London in 1723. The author provides a summary of the evolution of Masonry, and among those whom he identifies as Grand Masters are Moses the Exodist (page 8), Solomon King of Israel and Hiram King of Tyre (p.14), Nebuchadnezzar King of Babylon (p.16), Zerubbabel the Prince of Israel (p.18), Ptolemy Philadelphus King of Egypt (p.23), and the Roman Emperor Augustus (p.25). All Grand Masters!

Then 15 years later, the same man (by now holding the honorary degree of Doctor of Divinity, from his *alma mater* in Aberdeen) published *The New Book of Constitutions* (London, 1738). And in it he expanded the horizons. His Grand Masters now include Nimrod Emperor of Assyria (page 5), Jacob's son Joseph (p.8), Cyrus King of Persia (p.11), the Persian prophet Zoroaster (p.23), the geometrician Archimedes (p.33), Julius Caesar (p.36), King Herod (p.40), the Roman Emperor Hadrian (p.42), the Byzantine Emperor Justinian (p.46), Charles Martel, King of the Franks (p.61), and Alfred the Great, King of England (p.140). What an impressive list!

But are we to believe this? Not a chance. What we call *The Mother Grand Lodge* was formed in London on June 24, 1717. For anyone to imagine that there were Grand Masters before there was a Grand Lodge is postposterous.

But James Anderson is not the only one to tell us untruths. If you look at our current ritual, there are some funny things. The Masonic ceremonies even misquote the Bible. Thus, while the children of Israel were escaping from their Egyptian bondage, the

Lord went before them by day in a pillar of cloud, and by night in a pillar of fire (Exodus 13:21). This was a single pillar, which at different times to different people had a different appearance (see Exodus 14:19-20). But the Masonic ritual makes it into two miraculous pillars, the prototypes of the two great pillars that stood at the Porchway or Entrance of King Solomon's Temple.

And again, the Temple of King Solomon no doubt had a flat roof, as buildings in that part of the world regularly have, even to this day. But the ritual tells us that it had a dormer window, which implies the existence of a pitched roof.

According to the Volume of the Sacred Law, the Temple had but a single entrance, at the East. In Masonic tradition we are told that at one juncture three individuals severally placed themselves at the South, North and East Entrances of the Temple. Later in the same account we hear of 15 trusty Fellowcrafts, who formed themselves into three Fellowcraft lodges, and departed from the entrances of the Temple.

Such errors have been with us for a long time, and sometimes, we accept them, as a matter of Masonic tradition. No doubt, from time to time over the years, individual students have attempted to carry out accurate investigations. But about 130 years ago, some people who were apparently committed to accurate researches began to meet as a group, no doubt with the ultimate objective of attaining factual accuracy.

### **LODGES OF RESEARCH**

The notion of serious research into Masonic matters seems to have been a fairly late development. The reason is not clear. It would be nice if we could assume that in earlier days Masons automatically carried out scholarly investigations, and it was only with the decline in standards that such things became formally necessary. Still, as we noted, if we look at some of the older publications in history, that doesn't seem very likely.

Perhaps the earliest organization devoted to Masonic research was the Masonic Archaeological Institute, in London. The records are casual and sporadic, but evidently it was operating by June 1871, and its members included Charles Warren (1840-1927), who had just returned from archaeological exploration in Jerusalem,



and would later become Metropolitan Police Commissioner for London, 1886-88, at the time of the Jack the Ripper murders, 1888. Another member was Walter Besant (1836-1901), a former Professor of the Royal College in Mauritius, who was now the Secretary to the Palestine Exploration Fund. Both men were later knighted by Queen Victoria, and both became charter members of Quatuor Coronati Lodge. But this Archaeological Institute ceased to operate in 1873.

It seems that Quatuor Coronati Lodge, No 2076, London, is the oldest research lodge that is still active. Its warrant is dated November 28, 1884. The charter members included, besides the two we have just mentioned, the great Robert Freke Gould (1836-1915), who is regarded as the founder of the *modern* authentic school of Masonic research. The membership is limited to 40 at any one time, a number that has never been reached in 120 years. From the time of its foundation up to 2004 it has had only 188 members altogether. (But of course any Mason can join the Correspondence Circle.) In the wake of Quatuor Coronati, other research lodges were founded in various places.

I don't know if you are familiar with the name Paul M. Bessel. He is Senior Grand Warden of the Grand Lodge of Washington, D.C., and is scheduled to become Grand Master in 2006. He is a tireless researcher, and has produced a tremendous series of research sites on the W. Wide Web. (<http://bessel.org/resldgs.htm>) is concerned with Research Lodges. Here he gives a list of all such bodies all over the world that have come to his attention. He documents 96 Research Lodges, 11 Research Societies, and 4 Research Chapters -- 111 in all. There are 68 in the United States, 16 in Australia, nine in Canada, six in the British Isles, five in New Zealand, three in France, two in South Africa, and one each in Italy and Lebanon. And there are others as well, that do not appear in his list. For example, Research Lodge Minerva 27 was founded in Finland in 1962. We might just remind you of a few of them, most of which regularly publish collections of essays, to which any Freemason may subscribe.

In the Antipodes, nearly all of the research lodges are affiliated with the Australia and New Zealand Masonic Research Council,



which every year holds a conference, and every two years invites some Masonic student from abroad to deliver lectures in a number of lodges. It appears that the first real research lodge there, St Alban, No 38, in South Australia, was founded in December, 1889, only five years after Quatuor Coronati. It continues to thrive, but has not acted as a research lodge for 60 years. The oldest research lodge that has functioned continuously in that capacity is the Lodge of Research, No 218, Victoria, in Melbourne, which was formed in 1911. In New Zealand apparently the oldest such body was Masters and Past Masters Lodge, No 130, in Christchurch, warranted in 1902; this is the Lodge that provided Masonic hospitality to our friend and founder, Brother and Professor Jack Pos, during his sabbatical leave in 1973-74, and apparently gave him the notion of founding a research lodge in Canada. Anyway, as we just mentioned, there are over 20 such bodies altogether in Australia and New Zealand that are still active.

### MASONIC RESEARCH IN NORTH AMERICA

North America was apparently much slower to recognize the value of such organizations. Actually, the earliest one known to me is the National Masonic Research Society, founded in Iowa in 1913/14; it published the superb magazine *The Builder* from 1915 to 1930 (the successive editors being Joseph Fort Newton, 1915-1917; Harry L. Haywood, 1919-1925; and the Canadian, Robert J. Meekren, 1925-1930). In Canada, the oldest body of this sort is the Toronto Society for Masonic Research, which was founded in 1921, and which is now into its 84th year. Research papers of various types are presented to it regularly, and, while it does not publish its transactions, it does have copies of nearly all of them on file. And on 26 October 2004 it was the host for a successful public lecture on *Freemasonry at its Origins*, in Toronto, delivered by Prof. Margaret C. Jacob, an American scholar from the University of California at Los Angeles.

The first actual research lodge in North America was apparently the North Carolina Lodge of Research, which was founded in 1931. It published a splendid set of transactions, called *Nocalore*, but it ceased working in 1954. Then, a number of others were founded, the earliest being the American Lodge of Research in

New York, and the Oregon Lodge of Research, both of them likewise dating from 1931.

But of the various research bodies in the United States, the oldest one that is still working is the Philalethes Society. The Society was formed on 1 October 1928, and it is explicitly intended *for Masons who seek light or have light to impart*. The name is a Greek word that means *Lover of Truth*, and the Society was named after an 18<sup>th</sup> century lodge in Paris. It was originally composed of just six Masonic writers and editors who apparently felt that they were being *muzzled* by their Grand Lodges, and that they would have more freedom if they were banded together. It is worth remembering the names of the men in question. They were George H. Imbrie (Missouri), Robert I. Clegg (Illinois), Cyrus F. Willard (California), Alfred H. Moorhouse (Massachusetts), editor of *The New England Masonic Craftsman*; Henry F. Evans (Colorado), editor of *The Square and Compass*; and William C. Rapp (Illinois), editor of *The Masonic Chronicler*. In March of 1946 the Society began to publish the *Philalethes* magazine, which since 1994 has been edited by our own Brother Nelson King.

There are, as we noted, many other research lodges and societies in the United States, and some of them are noted for their annual published Transactions or for the distribution of Masonic books. Let us just mention a few of them: American Lodge of Research in New York (dispensation, April 18, 1931; charter, May 7, 1931); Missouri Lodge of Research (charter 1941; though it had existed as a research society from 1923); Southern California Research Lodge (charter 1952); Texas Lodge of Research (dispensation, December 4, 1958); Iowa Research Lodge No 2 (charter, September 19, 1968); Phylaxis Society (founded 1973); and the Scottish Rite Research Society (established May 8, 1991). They all provide splendid opportunities for Masonic education, publish collections of research papers, and are prepared to accept associate members from Canada.

In our country, of course, the oldest research lodge is our own Heritage Lodge, No 730, which was instituted September 21, 1977, and constituted September 23, 1978. Just two years younger is Fiat Lux Lodge of Research, No 1980, in Alberta (dispensation,

November 1, 1979; warrant September 27, 1980).

Another recent development is the evolution of educational bodies that are not Masonic, but which carry out serious research into Masonic matters. Two of the most notable are the Canonbury Masonic Research Centre, in London, England (formed in 1998), and the Centre for Research into Freemasonry, at the University of Sheffield (established in 2001).

But maybe that's enough to say about Research Lodges and similar bodies. Let us now take a look at the significance of Memorial Lectures.

### WILLIAM PRESTON

We are told that these John Ross Robertson Lectures are to some extent modelled on the English Prestonian Lectures. But what are they? Well, let us meditate on them for a minute or two.

William Preston (1742-1818) was born in Edinburgh, and served as an apprentice in a printing firm. He went to London in 1760, and got a job with a company known as the King's Printer, of which he eventually became a partner. It seems that he was initiated into Masonry in 1763, at the age of 21. He became very interested in the gentle Craft, and began to carry out researches. As time passed, he put together some lectures on Masonry, dealing particularly with the working of lodges, and the history and symbolism that were taught in the old question-and-answer lecture forms. He delivered some of these in Masonic contexts, and they proved to be very popular. He put them together in a book called *Illustrations of Freemasonry*, which was published in 1772. It went through many editions, the eleventh being issued in 1804 (reprinted in the Masonic Classics Series, 1986).

Why is Preston's book still regarded as significant, after more than two centuries? Well, we might give you a few quotations from his text. Here is part of a section entitled *Remarks on the First Lecture* (page 35):

*Vouchsafe thine aid, Almighty Father of the Universe, to this our present convention! and grant that this Candidate for Masonry may dedicate and devote his life to thy service, and become a true and faithful Brother among us! Endue him with a competence of thy divine wisdom, that, by the secrets of this Art, he may be better*



*enabled to display the beauties of godliness, to the honour of thy holy Name!*

And here are some of his *Remarks on the Second Lecture* (page 49):

*Being advanced to the Second Degree of the Order, we congratulate you on your preferment. The internal, and not the external, qualifications of a man, are what Masonry regards. As you increase in knowledge, you will consequently improve in social intercourse.*

And finally, here are a few *Remarks on the Third Lecture* (page 71):

*Your zeal for the institution of Freemasonry, the progress which you have made in the art, and your conformity to the general regulations, have pointed you out as a proper object of our favour and esteem.*

I forbear to comment further on these texts. But I believe that they tell us one reason why his book is still important, even after so many years.

At his death in 1818 Preston bequeathed a considerable sum of money to his Grand Lodge, the interest of which was to be applied *to some well-informed Mason to deliver annually a Lecture on the First, Second, or Third Degree*. In time the custom fell into disuse, and the financial interest continued to accumulate. Finally, in 1923 Grand Lodge revived the Prestonian Lectures, under a new form. Now the lecturer was allowed to choose his own topic, and he presents his talk at a number of lodges. These are *the only Lectures held under the authority of the Grand Lodge*. The first one was delivered in 1924; since then they have been presented every year except for the War Years, 1940-46. They are published in pamphlet form every year, and from time to time are collected into a single volume.

A fair number of familiar names occur in the lists: such people as Bernard Jones (1952), the author of the indispensable book *Freemason's Guide and Compendium*; Harry Carr (1957), who carried out lecture tours all over the world, even to Toronto; Gerard Brett (1968), the former Director of the Royal Ontario Museum; John Hamill (1993), the former Librarian and Museum



Curator of Freemasons' Hall in London, who spoke in the Heritage Lodge on May 13, 1989. And it fell to your humble speaker to serve as Prestonian Lecturer in 1986.

In the wake of the Prestonian Lectures, a number of other lodges have instituted a series of Memorial Lectures. Let me just remind you of some of them, and note the historical significance of the people for whom they are named.

### **MASONIC MEMORIAL LECTURES**

There are a number of other Memorial Lectures, some of them held in regular Craft lodges, and others in Research lodges. Let me just remind you of several of them that have come to my attention -- though it will sound as if I am bragging.

The Texas Lodge of Research instituted the Anson Jones Lecture in 1977. It is named for Dr. Anson Jones (1798-1858), who was President of the independent Republic of Texas (1844-1846), and was also the first Grand Master of the Grand Lodge of Texas (in 1837). (It fell to my lot to be the seventh lecturer, in 1983.)

Independent Royal Arch Lodge, No 2, one of the oldest lodges in New York City (constituted December 15, 1760), started the Annual Wendell K. Walker Memorial Lectures in 1991. They are named in honour of Wendell Kinsman Walker (1908-1991), who served as Director and Librarian of the Library of the Grand Lodge of the State of New York for many years, and Grand Secretary of New York for 27 years, and was named as Past Grand Master (Honorary) in 1979. (I was the 3rd lecturer, in 1993.)

Georgia Lodge of Research, in Atlanta, began the Walter Monroe Callahan Jr Memorial Lectures apparently in 1996. They commemorate the heritage of Walter Monroe Callahan Jr. (1913-1977), who was editor of the (Georgia) *Masonic Messenger*, 1969-1977. (I was the 7th lecturer, in 2002.)

Holland Lodge, No 1, Houston, Texas, the oldest lodge in Texas (founded in 1835), started the Sam Houston Lectures in 1998; they are named for Samuel Houston (1773-1863), who was Governor of Tennessee (1827-28), and first President of the Republic of Texas in 1836; he affiliated with Holland Lodge in 1837. (I was the first Sam Houston Lecturer, in 1998. And our friend Nelson King was

the 7th in 2004.)

And Michigan Lodge of Research and Information, No 1, sponsors the Lou B. Windsor Lecture Series, which are named for Lou Barney Windsor (1858-1936), who was Grand Master, 1897, and Grand Secretary, 1903-1936.

And so, on the basis of these examples, it seems that our new John Ross Robertson Lectures are part of a Masonic Tradition.

### CONCLUSION

After this dreary catalogue of Errors, Lodges and Lectures, it might be appropriate to stand back a bit and ponder how the John Ross Robertson Lectures fit into the pattern of The Heritage Lodge. Our objectives, as our founder, Jacob Pos, has told us a number of times, are to some extent specified in our By-Laws:

1. To preserve, maintain, and uphold those Historical Events that formed the foundation of Ancient, Free and Accepted Masonry;
2. To promote the study of Masonry in general and provide a service by responding to requests for Masonic information;
3. To produce Lodge Proceedings, Research Papers, and Historical Reviews; and to arrange special lectures and visual presentations;
4. To organize and maintain a Central Inventory of items of Historical interest in the possession of Lodges;
5. To encourage participation by Regular Lodges and their Members, in the activities of this Lodge;
6. To endeavour to establish a Masonic Museum;
7. To encourage Masonic Scholars and Lodge Historians to become more interested in the history of their own Lodge and its artifacts.

We have made progress in pursuing a number of these objectives. The publication of our regular *Proceedings*, both in annual issues, and in hard-bound five-year quinquennials collections, are very useful. The reprinting of the *Papers of the Canadian Masonic Research Association* has provided an incredibly useful reference text. Our work in arranging for the reconstruction and the continued administration of the Masonic Hall in Black Creek Pioneer Village has given us a higher profile.

A number of our papers have provided catalogues of Masonic objects and Masonic sites. But there is still a lot to do; see for example, Bro. Pos's paper, *Masonic Papers: A Real Concern*, PHL 13 (1989-90) 112-123. I do agree with Bro. Pos that it would be useful to have every one of our papers commented on by two or more reviewers. And I regret that I was so late in submitting this paper that referees' comments were not possible. For that I apologize.

But altogether, while there is room for improvement, The Heritage Lodge is fulfilling a useful function.

*Keep up the good work.*

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# RETIREMENT AND GRAND LODGE

By M.W.Bro. William R. Pellow  
London Masonic Temple, London Ontario  
Saturday, May 14, 2005

Freemasonry in Ontario is a beautiful fraternity of about 50,000 Masons with a membership age of approximately 60 plus years.

Perhaps it is fitting that I have such a senior group of men to address today. Many of you are contemplating retirement or some have already begun to sit in that comfortable pew and savour the restlessness of non-working days and nights. *Some are adapting to a new regime to stay active* or at least alive until you are called for bigger and better duties elsewhere. Then you have to cross to the other shore, or cross the bar or take out the last flight or your train to heaven or perhaps some of you will head in the opposite direction to warmer climes.

*Retirement is not for the faint of heart.* (The same has been said of old age and aging.) Retirement begins as a dream that you conjure in your mind in youth as an ethereal and waif-like apparition then, all of a sudden; it springs and pounces on you like a hungry lynx on a rabbit.

Retirement can be departmentalized into two divisions: There is *The psychological aspect; The economic aspect*. It is always a toss up if you are ready in either department when you retire.

You think you are prepared and that glorious day arrives:

Even with strict personal planning, great assistance from estate counselors, management consultants, and geriatric advisors, the time to retire invariably catches all participants in surprise. Yesterday you were a workaholic. You followed a tight appointment book, you were engrossed into a rigid work program full of stressful schedules and deadlines to meet. Today nothing! Absolutely nothing!

One of the most confusing items that you will have to confront in planning retirement is the statistical evidence of inflation and of researching every aspect of your personal and financial life. You will have to succumb to others telling you that you are late in planning for your retirement and you should have started a program at 18 or 20 years old. Well dam it you are now 70 years old and its too late to back track. You will be overburdened with filling in dozens of forms to accomplish this task and of putting money into some plan that someone wants to sell you; so he can retire in comfort. You will be extremely busy setting aside money so there will be enough and when is enough, enough. The whole concept is extremely time consuming, frustrating, unfathomable, exceedingly, exceptionally and awfully mind boggling. This process is probably one of the contributing factors and the beginning process of what will be your old age senility and aging dementia problems. These agents fill your brain to maximum capacity, overflowing your already crowded resources with all this retirement data. If we have to blame our mental malady on someone let us blame the agents who confuse us with their respective golden life plans.

*Now you are retired:*

Today you get up at six a.m. and have a four-hour coffee break and you wonder what you will do to fill in the whole day. Time on your hands is like wet dynamite you know it is dangerous. You have no idea when it will explode in your face.

There shouldn't be a problem, because in your dreams this was the day you worked all your life to achieve. NOW, the front door of your home is closed and you find yourself alone. Very much alone, no coworkers, no smiling friends with a greeting of good morning to start your day, no hustle and bustle, no interpersonal contact with a myriad of people, no challenges to be met, no more goals to strive for and no motivation to accomplish any objectives. Your wife is the smart one, she is still in bed sleeping and in full realization she doesn't have to get up to make your breakfast or put on the coffee. You sit there silently, remorsefully, apologetically, repentantly, sorrowfully and ruefully fidgeting and pondering:

The lyrics of the old song comes to mind, *If that's all there is my friend then lets keep dancing, lets have a ball; if that's all there is . . .*

You may have enough money put aside and/or a solid pension to keep you comfortably until you enter a nursing

home, but it is the psychological aspect that is the real killer. You should give as much thought to your mental health on retirement as you do to your financial status. Both are equally important.

Is there a solution? Unfortunately the solution is very specific and personally orientated. No formula can be applied to one man that will comfortably satisfy another. Your retirement is patterned, just for you. You have to make your own decisions on how to control the psychological portion of retirement.

Rev. Cerwyn Davies, Past Grand Chaplain, once told me that there is one good book in every man and all he has to do was to convince himself of that fact and write it. This is how I consumed the first two years of my retirement. It worked for me. It proved to be very therapeutic until I adjusted and shifted into second gear.

You may have been an avid golfer, curler or a tennis player and perhaps this is your opportunity to play all day long. Perhaps, except that you forget, about this time your knees start to play out and arthritis sets in and your reflexes slow down and almost simultaneously, you get a shortness of breath and you put on weight that is impossible to get rid of. Like your old dog you quit chasing cars because you now realize you can't drive anymore. Many of the other exciting entities that drove you mad in your youth have long been forgotten. If you know what I mean. All I am saying is plan for your retirement and take in all these factors into account. I guarantee thinking about them for an extended period will not do any good and when you retire you will still have all these problems dumped on you the hour you walk out of the office.

I sat in the board room at Grand Lodge with M.W.Bro. James Allen P.G.M. 1963-64. Jim Allen said something that I shall never forget. He then was in his 92nd year. He said that one of the principle factors that kept him active and feeling young, was Freemasonry. The association of a younger crowd always around him, the opportunity to work in committee and to serve our gentle craft in numerous ways was his tonic for longevity with purpose. Jim Allen was very astute and sharp in intellect and logical reasoning. In discussion he usually was the last man to speak. He assimilated and analysed the data and when he spoke, he spoke with conciseness and clarity; all listened. Quite often it was his summarization that carried the



most weight in formulating a decision. His professional and political careers, as owner of a lucrative dairy farm in the Dunnville area, as Treasurer of the Ontario government, and Chairman of the Niagara Parks Commission, attest to the veracity of the fact that a busy man usually maintains a good mind, a pleasant atmosphere and congenial personality at all times.

The point I am trying to make is one for Masonry. Here is a venue for you to make your retirement pleasant . . . Place yourself before your lodge to serve on committee. Perhaps accept an office in the lodge. Get involved in the administration of the lodge.

Look at how it has kept Morley Haynes and Doug Banks in sound mental state. They are living proof here today that Freemasonry has something to make your retirement a most pleasurable experience.

Bro. Morley Haynes is *Mr. Masonry* in London. He possesses a quiet unobtrusive, calm and placid mannerism, he encourages all to perfection, he telephones to remind and to keep members in touch with the sick and the funerals of the dead. He keeps others abreast of lodge activities, functions and socials.. He supports most functions in lodges and in several concordant bodies and takes an active part in education and degree work. He is always genuinely pleasant in disposition and most important he is your true friend.

Doug Banks used his leadership skills as a retired high school teacher to spearhead the formation of The William Mercer Wilson Masonic Home in London and continues to be directly involved in all aspects of the administration of this beautiful facility. He stays very active as the very competent and congenial secretary for the Scottish Rite. There is no moss growing on either of their respective toes.

Incidentally congratulations and well deserved accolades to you both and thank you brethren.

So for you who are looking for an avenue to vent and enjoy. Try spending a few hours in Masonic circles! Talk to Bros. Doug or Morley for immediate encouragement and direction. There is one other avenue that a few of you may work at in Masonry.

It is the role of the *constructive critic*. In politics you may be called the leader of the opposition. It is a role that should be taken with a positive attitude, not being a critic for critic's sake



itself but a critic geared to assist and formulate new ideas, new concepts, new roles to attempt to improve on ideas already formulated and to interject and comment, with a different outlook, on programs and plans already in the works.

Remember this too. The world and every Mason hates a filibuster. Keep your criticism, short, concise and crystal clear.

You may be too old to be a top signer for your aging friends as potential candidates for Masonry (If they haven't decided before now to join, I honestly believe they have found other avenues for their pleasures.) Unfortunately you may now have to pass the torch to younger Masons to get the new candidates with youth on their side. Youthful new candidates are so important in our survival. However, there are plenty of chores waiting for you to take over. You can assume the role of promoter and prompter to encourage young Masons to enlighten their friends to join. Guide them how to approach without solicitation..

Remember if you do take on this role as constructive and positive critic, be prepared to offer a solution to the items that you expound on as a critic. Others then will see you as a positive force in Masonry and not a pain in the butt. Be prepared to accept a little criticism in return. Unquestionably you will receive rebuttals for your efforts.

The last week of March I spent three days mulling over some items concerning Grand lodge that I would like changed. I was not out to reinvent the wheel but to sandpaper and smooth some rough spots on the rim. With a smooth wheel it will make the travelling much, easier, more comfortable and potentially rewarding for others who follow in my footsteps.

This may not be the ideal time to present anything to Grand Lodge and the Grand Master. The Masonic year is winding down; the Grand Master has a very busy schedule of visitations about this time each year. He is trying to wrap up all the details and loose ends of his term and prepare himself and Grand Lodge for the transfer of leadership. I should have known better, however, our Grand Master graciously, courteously, genially and amiably read and replied to my several ideas.

What are my concerns, well briefly:

a. I had some thoughts on the use of *TEMPLE* as signage and how it is interpreted by John Q. Public, Christian fundamentalists and others and how it overtly disturbs and stirs up some of the antagonists towards Masonry, who defame and

denigrate our fraternity. How all this adversity and bad press squishes and suppresses our public and community image. And you all realize we desperately need to enhance both.

b. I had some thoughts about The Memorial Fund at Grand Lodge and how its current function does not now coincide with its original mandate. Ideas on a better use and allocation of the \$1.2 million held in an ever-expanding account at Grand Lodge. I suggested a more functional, serviceable, efficient, and practicable use of these funds, however still protecting adequately any need of welfare, benevolence and the relief of hardship for any Mason.

c. I had several ideas about getting Grand Lodge more directly involved with assisting financially stressed lodges and discarding some of the archaic principles of the autonomy of lodges without variance. Thus slowing down the rapid process of surrendering lodge charters and amalgamations.

d. I introduced a notice of motion of forming a new Standing Committee at Grand Lodge called Financial Aid (to distressed lodges) to accomplish these deeds.

e. Ideas on the administration at Grand Lodge specifically concerning the Memorial Fund and the cross exchange of funds between the two bodies.

f. And a few details about improving a few Grand Lodge administration practices.

Brethren if you are having a tough time entering retirement and wondering what to do with your extra time available, get involved with your lodge.

Our greatest precept is still *CHARITY*. You will always feel good helping others. Charity always provides its greatest exhilaration when the benefactor never knows that you are involved.

When you are sitting alone at home or behind closed doors in your apartment, feeling mixed up, dejected and confused, remember this:

*We may not have it all together but together we have it all.*

**GET MASONICALLY INVOLVED  
AND SNAP OUT OF IT!**

## **MASONRY IN THE PORCUPINE MINING CAMP (*The Early Years*)**

**By W.Bro. Edmund Goldthorp**  
**Timmins Masonic Temple, Timmins, Ontario**  
**Saturday, June 4, 2005**

*Presented as part of Golden Beaver Lodge No. 528 G.R.C.  
celebration of 150th anniversary of the Grand Lodge A.F. & A.M.  
of Canada in the Province of Ontario*

In preparing this discourse I would like to first acknowledge that much of my information comes from the early lodge histories prepared by senior members of Porcupine Lodge No. 506 and Golden Beaver Lodge No. 528 for their 60th and 50th anniversaries. As well the writings of local authors such as Bro. Michael Barnes of Corinthian Lodge No. 657, Kirkland Lake, have been most helpful.

Brother Barnes has written many interesting books on the mining communities in Temiskaming District and particularly the Porcupine Mining Camp.

Two of these books *Gold in Ontario* and *Timmins – The Porcupine Country* were particularly helpful in providing much of the material related to the mining camps of the era. Both books are published by the Boston Mills Press.

I was very surprised when, as a new member, I invited The Heritage Lodge to hold their May 2005 lodge meeting in Timmins as part of our celebrations of the Sesquicentennial of our Grand Lodge, that I or another local member of The Heritage Lodge would be expected to provide an historical lecture for the meeting.

I had, after all, joined The Heritage Lodge to learn more about the Craft from its reports than to attempt to teach from my limited knowledge.

As only a couple of The Heritage Lodge members are situated here, the lot fell to me to dig up the skeletons. (So to speak.)



As a newcomer to the Porcupine area, arriving here in the fall of 1987, my own personal knowledge is somewhat limited. In addition my qualifications as a historian are dismal.

As an avid reader and, I hope, as someone who has shown a deep interest in the lodges in the District since arriving here, perhaps my attempt at producing some information on Masonry in the area will prove interesting for all of you.

I have certainly learned a lot from this experience.

No doubt there are many local members who could add several interesting stories to my short presentation. For example what first master of a lodge had a warrant issued for arrest for non-payment of the account for the Ashlars. Did he actually make payment or go to jail a year later??

Was the Provincial lockup the right place to start a lodge?

Perhaps they will correct any errors which may be perpetuated as a result of my ignorance of the facts. But what historian limited himself to the facts?

My presentation will provide a very brief sketch of the beginnings of the Porcupine Mining Camp since no historical discussion of Masonry in the area would be complete without some reference to the industry which brought Masons here from many parts of the world.

### THE PORCUPINE MINING CAMP

In the last decade of the nineteenth century a young man from New Brunswick was lured by the siren song of the Klondike and after suffering the six-month journey around South America discovered that the great Klondike gold camp was pretty well staked out.

Undaunted he travelled up the Yukon River into Alaska where he prospected the Kayukuk, a tributary of the Yukon River and came upon a new gold camp starting up at Cleary Creek where he staked 30 claims one of which became the richest in the camp.

Seven years later he sold out and with a big bankroll and a wheelbarrow full of gold he boarded a sternwheeler and left the camp. He hired armed guards and brought his gold to the office of The United States mint.

The young man's name was Reuben D'aigle.

Unlike many prospectors, he did not immediately go on a big spending spree. Instead he looked for promising mining fields, heading to Eastern Canada where the silver boom was occurring in Cobalt.



As mining in this part of the Canadian Shield was quite different than the placer mining of the Yukon and Alaska, D'aigle decided to take some courses at Kingston in the field of geology.

During the short (two weeks) course, he spent some time researching geological and survey reports in the library and became interested in a survey party's comment about gold-bearing rock they had observed in the Porcupine area of Northern Ontario. Other government geological reports of siting gold in the area peaked his interest.

With a Metis companion, Billy Moore, D'aigle canoed up the Spanish and Mattagami rivers then portaged and canoed the lakes of the area until they reached Porcupine Lake, Miller Lake and Delbert Lake (now Gilles Lake). They found gold as had been reported by government geologist W. Parks and staked seven claims, took some samples and went south. The samples showed promising results but not impressive enough for D'aigle.

D'aigle did return the next summer to the Porcupine with an eight- man party and excavated several small pits. They were not happy with their results and abandoned the Porcupine leaving behind some drilling steel and an anvil which was later discovered near the site of his seven claims which had lapsed because of lack of work and proper registration. D'aigle left for other points of interest in Northern Quebec leaving the real gold discoveries to later prospectors.

The surveys and geological reports of 1899-1903 provided by Government Geologists provided the incentive and the starting point for many prospectors and the first mine worked by Victor Mattson and Henry Banella at Nighthawk Lake produced in 1907.

George Bannerman and Tom Geddes followed with the Scottish-Ontario Mine (Later named the Canusa and the Banner Porcupine Mine).

In 1909 three great properties of the Timmins/Porcupine gold camp were instituted with the discovery by Jack Wilson of free gold on the Golden Staircase (named for the sponge like blobs found stepping down along it's path and the discoveries of Benny Hollinger (a barber from Haileybury) and Alec Gillies.

The Dome, Hollinger and McIntyre mines were followed by many smaller mines in the area now encompassed by the City

of Timmins (laid out in 1912 and at 1239 square miles the largest city in Canada in terms of land area.)

The names of some of these were Mace, Vipond, Coniaurum, Anglo-Huronian, Acme, Pearl, Newray, West Dome, Porcupine Crown, Carium.

The communities of Golden City (now Porcupine), Pottsville, South Porcupine, Mountjoy, Schumacher and Timmins grew up around the mines and are now part of the City of Timmins.

Since 1911 the area has never been without a producing gold mine.

The story of the camp is incomplete without reference to the miners. And the story of Masonry in the camp would not have happened without the discovery of minerals in the area and the subsequent influx of people.

### THE MASONIC CONNECTION

Noah and Henry Timmins made their money in the Cobalt silver camp and moved on to take advantage of the opportunities available in the Porcupine. Much of the development of the City of Timmins was through their efforts. The land on which this building resides was lots 849 and 850 of one of their developments. (Purchased for \$700.00 in 1915 with \$50.00 down and \$50.00 every six months.)

V.W.Bro. Alex Timmins of Corinthian Lodge 657, Kirkland Lake, was born in Timmins and is a son of one of the Timmins brothers.

Many prominent citizens of the area came to town from many parts of the world and with their Masonic careers already started.

It is stated in the *History of Porcupine Lodge No. 506 G.R.C., 1912-1972*, that the minutes of the first meeting are glued to the first page of a ledger book under which is a *Record of Monthly Return of 28 horses and one mule*.

I suspect every lodge in this grand jurisdiction has a number of horses and I guarantee at least one mule. That's what keeps us going – a bunch of workers and at least one stubborn old coot to hold up change or force something through depending on your point of view. I know in Timmins, we have our share of both horses and mules!!

### THE MASONIC LODGES OF THE PORCUPINE CAMP

There are currently three lodges in the Porcupine Camp, all of which is currently the City of Timmins, the largest

geographic area of any city in Canada. They are the Porcupine Lodge No. 506 G.R.C., the Golden Beaver Lodge No. 528 G.R.C. and the Aurum Lodge No. 704 G.R.C.

All three lodges currently meet at 35 Tamarack Street, Timmins, the property of The Golden Beaver Masonic Non-Profit Building Corporation.

Porcupine Lodge No. 506 was instituted September 6, 1912.

Golden Beaver Lodge No. 528 was instituted May 12, 1915. (Porcupine's minutes of March 6, 1915, showed unanimous consent in supporting the new lodge in Timmins.).

Aurum Lodge No. 704 was formed by the brethren of Golden Beaver Lodge and formal consent for its institution was received on the September 14, 1960.

It is of interest to note that the first informal meeting to consider formation of a Masonic lodge in the area was held March 4, 1911, in the Provincial Lockup in Porcupine and the minutes of that meeting were the ones glued to the first page of the ledger under which was the record of a Monthly Return of 28 horses and one mule.

I am not sure of the reason for the brethren being in the lockup in the first place but I am sure of one thing – wherever there is a lodge of Masons there is bound to be at least one mule present. Actually 18 brethren signed the register and they represented 13 lodges in Canada and the United States. I am not sure which was the mule.

The second informal meeting took place on April 15th, 1912, in the Wilson Hardware Co. Porcupine with 19 brethren in attendance. Perhaps it was 18 plus the mule?

At that meeting C. M. Piercy gave a synopsis of what had been done since the first meeting. He indicated that he had \$204 being held in trust for Masonic purposes. At this meeting *Gordon H. Gauthier moved that a Committee of three, together with the Chairman and Secretary Treasurer be appointed to secure a Charter and to organize a Masonic Lodge at Porcupine.*

So the history of Masonry in the Porcupine begins.

On April 16th, 1912, A. E. D. Bruce called a meeting at the Recording Office in Porcupine where the Constitutional petition was drawn up.

On April 18th, 1912, the meeting held at Wilson's Hardware Store, elected the Worshipful Master and Wardens, named the lodge and specified the meeting time in order to



complete the petition for a charter.

The record states as follows:

It was moved by T.W. Foster, seconded by Geo. Bannerman that the name of the lodge be Porcupine Lodge.

It was moved and carried unanimously that T.W. Foster be W.M., C. M. Piercy be S.W. and H. Airth be J.W.

This was only the beginning.

It is my sad experience that not everything in life goes smoothly – this applies to forming a new lodge as it does to most things in life.

On May 18th, 1912, four members of the committee attended Temiskaming Lodge No. 462 in New Liskeard and presented a petition to them for support of their establishment of the new Porcupine Lodge at Porcupine.

W.Bro. C.H. Fullerton and R.W.Bro. F. W. Haynes then respectively moved and seconded a motion to endorse the petition of the Porcupine brethren to Grand Lodge.

Discovering that Haileybury Lodge No. 485 had equal jurisdiction with Temiskaming Lodge the committee presented their petition on June 6th, 1912, in Haileybury which resulted in a motion by V.W.Bro. Frank K Ebbitt, seconded by Bro. D. John, S.W., that Haileybury lodge unanimously grant their request.

On June 14th, 1912, it is recorded – The petition for a Masonic Lodge at Porcupine together with the consents of New Liskeard and Haileybury Lodges was forwarded to R.W.Bro. A. W. Smith, D.D.G.M., Sturgeon Falls, today.

A telegram was received from R.W.Bro. Smith on June 26, 1912, that he had dispensation from Grand Lodge to institute Porcupine Lodge on July 4, 1912.

Sounds like a done deal, but nothing in Masonry in Timmins goes that smoothly. Something to do with mules, I think!!

In Timmins we are used to pot holes in the road, you may have run across the occasional one. Sometimes I believe we actually dig them ourselves.

From Masonry we learn that from the common gavel skill without exertion is of little avail; from the chisel, perseverance is necessary to establish perfection, rude material receives its fine finish from repeated efforts, knowledge, grounded on accuracy, aided by labour and promoted by perseverance, will finally overcome all difficulties . . . and establish happiness in



the paths of science.

So the perseverance of these distinguished brethren from our past teach us another lesson in Masonry. Let me just mention a few of the bumps in the road.

Having been advised by telegram that dispensation had been granted for the institution of Porcupine Lodge on July 4, 1912, the fireworks started going off. At a meeting held on June 26, 1912, to which some 60 to 80 Masons had been invited, and about 35 attending, Bro. Piercey read correspondence informing the brethren of the dispensation granted for a lodge at Porcupine.

A number of brethren from South Porcupine were present. Several of these brethren were under the impression that the dispensation had been granted to the camp in general, a site to be arranged later, and that the purpose of the meeting was to arrange for the site.

After having had it explained to them that the dispensation had been granted for the town of Porcupine, some little discussion followed after which they decided and stated that they would give their support both morally and financially to the institution of a lodge at Porcupine.

What followed was almost a disaster.

Let me quote from the historical record:

July 3rd 1912 – a letter was received by Porcupine Lodge from the brethren of South Porcupine advising that they had decided not to support a lodge in Porcupine. Unknown to the brethren of Porcupine a letter of dissent was also sent to Grand Lodge and the Grand Master directed the recall of the dispensation until the question of the location of the lodge could be decided.

In the meantime, Porcupine Lodge had ordered their furniture and the contractor had nearly finished the building when they learned of the suspension.

Someone once said something like, if you do not learn from history you may be required to repeat it.

The giving and keeping of our word is considered a sacred promise in Masonry. In our society today, the concept of keeping one's promise may be a thing of the past. No doubt we will repeat the consequences of broken promises if we (the brethren of their future) do not know and appreciate the lessons of the past.

More than ever today cooperation and support is what is

needed in Masonry, not dissension and discord.

A wise Grand Secretary of the past instructed the R.W.Bro. C. W. Haentschel of Haileybury to investigate and report on conditions in the Porcupine and based on his report on the matter it was happily resolved.

On August 16, 1912, the Grand Secretary communicated that the Grand Master would not disturb his original dispensation and that arrangements would be made to proceed. A date was set and on September 6, 1912, the lodge was duly instituted.

The report of R.W.Bro. Haentschel makes for interesting reading as it provides details of population bases in the various communities then in existence, along with the comment that the *woods are full of people*.

Thus, on September 6, 1912, the Porcupine Lodge, U.D., was duly instituted under the direction of R.W.Bro. C. R. Reid, D.D.G.M. of the 18th Masonic District, assisted by R.W.Bro. C. W. Haentschel, R.W.Bro. F. W. Haynes and V.W.Bro. Weegar.

Twenty charter members were present as well as visitors from lodges in Mattawa, New Liskeard, Cobalt, Sault Ste. Marie, Hamilton, Thorndale, Dunnville, Arrow B.C., Dublin and Tipperary, Ireland, Milton, California, Rochester, N.Y., Saginaw and Kewilnaw, Michigan, Boise, Idaho; Reefton, N.Z., and two lodges of the Grand Lodge of Scotland (Torphichen Kilwinning No.13 of Bathgate, Glasgow, and Dunkeld No.14 of Perth.)

In the first year the lodge held 14 regular and 21 emergent meetings, initiated 40 new members; passed 34 and raised 15. Meetings sometimes ended quite late as example the 7th regular meeting which opened at 8.30 p.m. Reports on petitions, four ballots, two initiations (one returned to be relieved of metallic substance), opened in the second degree at 12.10 a.m. and closed in harmony 12.50 a.m.

With late hours, and transportation difficulties, W.Bro. Lake mentioned (on the night he received his 50-year pin) he had to travel by freight train to return home and sometimes did not get back until 7 a.m. Railway handcars were used on occasion. In the winter the brethren slept on the wooden benches around the pot-bellied stove at the Porcupine railway station waiting for the morning train. Those who had fur coats were considered fortunate in the winter months.

October 17, 1913, was the evening of dedication and constituting the lodge on which occasion 34 members and 26 visitors representing 20 lodges were in attendance.

GOLDEN BEAVER LODGE No.528

Just over a year later on December 2, 1914, 15 Master Masons of the area attended a meeting to *find ways and means relevant to making an application for the dispensation for a lodge to function in Timmins*. At a later meeting on December 18th a list of Master Masons was drawn up and distributed among the committee for investigation.

On December 22, 1914, the committee was authorized to investigate the purchase of a building lot, draw plans of a building and present specifications and estimates. The secretary was instructed to obtain a catalogue and the chairman and secretary instructed to interview the Imperial Bank manager regarding financing of the proposed hall.

Regalia and furniture was ordered at a total cost of \$303.80 and the purchase of two lots No. 849 & 850 were negotiated from the Timmins Townsite Company for \$700.00 (\$50.00 down and \$50.00 every six months).

A bank note was signed by all 18 of the brethren present on the borrowed capital of \$3000.00 from the Imperial Bank to finance the building.

On May 12. 1915, the lodge was instituted Golden Beaver Lodge No. 528 U.D. in the Masonic Hall, Timmins. There were 36 charter members listed in the 1915-1965 history of the lodge, although the chair of the first meetings B. M. Chapman was instructed as recorded elsewhere in the history of the lodge *to get the signature of the charter members, 37 in all*. I guess the extra one was the *mule*.

The first initiated candidate at the 2nd regular meeting held on July 14th, 1915, was E. Lyndon Longmore under the direction of the first master, Charles Gunning Williams. On October 13th, 1915, R.W.Bro. N. J. McAulay the instituting D.D.G.M. was made the first honorary member of the lodge.

At the inauguration of Golden Beaver Lodge in 1915 initiation fees were set at \$50.00, annual dues \$6.00. and in 1920, five years later, initiation fees were still only \$75.00. (CPI \$100.00 1950 = \$819.00 2002). The lodge just passed a motion to increase its initiation fee to \$300.00 and the current dues structure is \$95.00. Are we underselling Freemasonry? No wonder some lodges are in financial trouble.



On Sunday afternoon, October 17th, 1915, the lodge attended divine worship at a Presbyterian Church meeting conducted in the Timmins Theatre on Third Avenue. The service was conducted by W.Bro. Rev. J. D. Byrnes, District Chaplain, of North Bay.

The Masonic District was split on December 8th that year and all territory north of Cobalt became Temiskaming District.

Not to forget the social side of Masonry, the first of many dances was held in the Masonic Hall on December 29, 1915.

All of this before the actual constitution and dedication which was not until October 12, 1916, when the warrant was presented. The lodge was constituted and dedicated on that date in the presence of 90 brethren under the direction of R.W.Bro. McAulay of Haileybury.

Joint installations of Porcupine Lodge 506 and Golden Beaver Lodge 528 were held December 27, 1917, for the 1918 Masonic year.

In those days the D.D.G.M. came by train from Haileybury as installing master and there were occasions when the lodge did not convene until 3 a.m. due to the lateness of the train. Why should we complain?

Today the Knights Templar of Timmins travel to the nearest Preceptory in Haileybury (still almost three hours one way by car).

It was not unusual for the brethren to travel between the two lodges in the Porcupine by sleigh in winter snowstorms.

Would we make that effort today. Perhaps not by sleigh but it would not be unusual to drive to Englehart or Kirkland Lake for an Installation or D.D.G.M. Visit and drive home in a snowstorm afterward.

It is recorded that Porcupine Lodge challenged Golden Beaver on July 10, 1918, to play baseball. The challenge apparently was accepted with *wild enthusiasm*. No record was kept of the superior team but the event was carried on for a number of years – perhaps there was a liquid score eradicator in those days. That way both lodges could have bragging rights.

On July 5, 1921, M.W.Bro. F. W. Harcourt made the first visit of a Grand Master to Golden Beaver Lodge and we have been blessed with the visit of many of our Grand Masters over the years.

The latest of these was in February, 2002, when M.W.Bro. Terence Shand was present and the brethren and ladies were



entertained by the Timmins All-Star Big Band at the Senator Hotel.

At the 93rd regular meeting December 13, 1922, Golden Beaver Lodge formed a Building Loan Committee to sell shares bearing interest at 6% to pay off the building lot and purchase new carpet for the meeting room. Some of these shares were redeemed in March, 1923, and the balance in 1933.

On May 13, 1925, at the 10th Anniversary of the Golden Beaver Lodge 66 members and 124 visitors were present.

No doubt the new carpet and the improved exterior of the lodge had been planned for that auspicious occasion. Improvements to the building have been ongoing since that time and will necessarily continue.

A year later on the 11th anniversary this number had dropped to 183 (72 members and 111 visitors). Both meetings followed with refreshments and dancing – I don't know how they accommodated them in our hall but the occupancy rules were probably different in those days. We would gladly have that problem today.

At the 400th meeting of Golden Beaver Lodge in the spring of 1949 the possibility of forming another lodge in Timmins was discussed. After due consideration it was decided not to do so at that time.

It was not until February 10, 1960, that a committee was formed to again explore the possibility of supporting another lodge. On September 14, 1960, a letter was received from Grand Lodge giving consent to the institution of Aurum Lodge No. 704.

Aurum is, of course, the Latin word for *gold*. This was appropriate since it was the gold miners of the MacIntyre mine who were members of Golden Beaver Lodge who initiated the request for the new lodge.

Masonry was prospering in the area at the time and the fact that 44 members were prepared to sign up as charter members of Aurum lodge is indicative of the desire for more opportunities in Masonry.

The first Master of the new lodge was W.Bro. Archie Graham. I believe Bro. Graham was a Scot and under his stewardship the Robbie Burns Nights of that era usually finished up at the Mine Rescue Station when the preliminaries were over in Golden Beaver Lodge. No doubt several of the brethren needed rescuing at the end of the night.

The brethren of the lodges have always been prominent in community affairs having been mayors and city councillors, prominent merchants and in fact the publisher of the first newspaper, the Porcupine Advance was Bro. George Lake, if I am correct, first published in 1912. I believe it was the same Bro. Lake who, on the evening he received his 50-year pin reported on the travelling difficulties of the early years, getting home at 7 a.m. on the freight train after attending lodge the evening before. etc.

I believe in reviewing the charter members of Porcupine Lodge, I counted six prospectors including George Bannerman, three or four merchants, Bro. G. H. Gauthier, a lawyer for the city, Bro. G. G. Bullard who is recorded as *boatman*. (no doubt a necessary addition to the lodge as access between Porcupine and South Porcupine was sometimes by boat across the lake), and one from the Ontario Provincial Police, Bro. C. M. Piercy, Senior Warden (no doubt he kept things in good order).

It would be impossible for Masonry to flourish today without the assistance of our ladies. The O.E.S. formed Arbutus Chapter on April 6, 1925, and they have been providing for hungry Masons at banquets and parties for many years, including our lovely dinner this evening.

A charter for the formation of a Chapter of Royal Arch Masons was applied for on June 24, 1918. The Northern Lights Chapter 213 was instituted June 17, 1919.

The same year, 1919, the Prince of Wales was expected in the Porcupine. His train did not stop for the crowd of 3000 people waiting to greet him, although it was reported in the Porcupine Advance that he did receive a 6-inch gold nugget from the Hollinger mine.

The people of the Porcupine Camp have always been generous, the result no doubt of the isolation of the area and the uncertainty of life in the bush and the mining industry.

A number of devastating forest fires and mining tragedies have occurred in the area and the people have learned to work together and take care of each other.

It is recorded in the history of Golden Beaver Lodge that an emergent meeting was held of February 12th, 1928, to attend the funeral of Bro. William M. Stevens of Londonderry Lodge, Nova Scotia, killed in the Hollinger Mine Disaster. At that time it was reported that Bro. R. J. Irving of Gretna Lodge, Scotland, was also missing.

The history of Masonry in the area records the generosity of the brethren and their concern for others. For example from 1928 to 1936 the brethren are recorded as having provided bi-annually the sum of \$100.00 to a widow of a brother, with an equal amount from Grand Lodge and, it is also recorded, *additional help from the lodge when needed.*

During the Second World War years donations for patriotic and humanitarian projects such as the Red Cross, Salvation Army, Bomb Victims Fund, British War Relief Fund and Parcels for Britains are recorded.

In fact the District of Temiskaming is recorded as having oversubscribed its quota. And, in spite of Grand Lodge deciding to confine the Masonic War Relief to the British War Relief fund the minutes record that in September, 1947, contributions were still being made to *Parcels for Britain*. Let me tell you that as a young boy growing up in Scotland during that war that I enjoyed benefiting from those wartime parcels containing all kinds of things that were rationed, particularly candies and butter.

Dues of members serving in the armed forces in 1940 were also remitted until such time as they were discharged from that duty.

It is interesting that during this early period of Masonic history in the Porcupine Camp that significant numbers of Masons were in attendance on special occasions. For example, on St. Andrews night November 30th, 1927, there were recorded 215 present (147 being visitors).

On that occasion the gavel, made in Scotland, which you see displayed at the N.E. angle was presented by W.Bro. W. W. White on behalf of the father of one of the Scottish brethren, Bro. R. S. Maxwell. Now referred to as the Maxwell Gavel, it has been retired from general use and replaced by the Muskoka Gavel which was presented in 2001 at my installation, which M.W.Bro. Shand, you may recollect, being present.

At the 40th anniversary meeting on May 11th, 1955, the past masters of the lodge had the happy task of initiating Bro. Earle Milne and it is indeed a pleasure to have Bro. Milne in our company this evening to celebrate his 50th year in the Craft along with another illustrious Mason Bro. Arnie Simola.

Those are some early remembrances of Masonry in the Porcupine Camp which I hope have been interesting for you.

As is the case with Masonry throughout our grand

jurisdiction, it may be said that we have some challenges today but let us not forget the number of men who have progressed through our ranks over the years.

	At charter	Register	Today
Porcupine	18	73	
Golden Beaver	36	775	84
Aurum	44	223	47

Many local Masons are involved in two or three of the lodges. Nevertheless we can say that a good number of good men have passed through the ranks, serving not only Masonry but the community.

Cooperation has been the password to the success of the past and it is necessary that, if we are to continue successful, this cooperation must also continue.

Self-serving is not the standard of Masonry and it has stood us in good stead over the centuries.

The challenge to the brethren of the Porcupine Camp today is to get their house in order.

Remember your beginnings started with some division but in the interests of Masonry those divisions were overcome with fairness, logic and goodwill.

From those early faltering steps the Craft has grown and progressed.

Let's decide if we will be the horses that pull Masonry forward, or the stubborn mules.



## **R.W.Bro. WILLIAM SIMON McVITTIE 1906 – 1980**

**By R.W.Bro. RAYMOND S. J. DANIELS, P.G.J.W.  
Cambridge Masonic Temple, Cambridge, Ontario  
Wednesday, September 21, 2005**

**The heart to conceive, The understanding to direct,  
And the hand to execute.**

*History is not a cookbook of pretested recipes. It teaches by analogy, not by maxims. It can illuminate the consequences of actions in comparable situations, yet each generation must discover for itself what situations are in fact comparable.*

Henry Kissinger – *White House Years*

The British historian, Lord Acton (1834-1902) stated the purpose of history simply: *to get behind men and grasp ideas*. Ralph Waldo Emerson (1803-1882) argued that *there is properly no history, only biography. All history resolves itself very easily into the biography of a few stout and earnest persons. All history is but the lengthened shadow of a great man*. English poet, Samuel Taylor Coleridge (1772-1834) gave this definition: *History is philosophy teaching by examples*.

To put this in a Masonic context, Freemasonry consists of men; the history of Freemasonry is about a number of men; they are the subject-matter of its history; the study of Freemasonry is a study of men and of the Masonic things they have been or are doing.<sup>1</sup>

The subject of our brief consideration this evening, *William Simon McVittie*, is one such man whose life exemplified those qualities that define Freemasonry. It is, in my view, important to examine how our brethren used the Craft to make the society in which they lived better for their fellowmen – how they practised the principles of Freemasonry in the Lodge of Life.

He was not an old man, comparatively speaking—only 74—when he was summoned to The Grand Lodge Above 25 years ago, on the 17th day of January, 1980, but his accomplishments were more than could fill the life spans of many twice his age. The Grand Master, M.W.Bro. N. Richard Richards, in his Address at the opening of the Grand Lodge the following July said, *Waterloo District and Masonry in general suffered a great loss in the passing of R.W.Bro. William S. McVittie. More than 300 Masons gathered in the sanctuary of Saint Luke's United Church, Cambridge, at a Masonic Service which attested to the love and esteem with which this Past District Deputy Grand Master and practising Mason was held.*<sup>2</sup> A simple monument crafted in granite and marked with the Square and Compasses marks the last resting place of his mortal remains in New Hope Cemetery, Hespeler. The inscription reads:

McVITTIE  
William S.  
1906 -1980

*That's all . . .* but what a life of professional achievement, public service, and above all, the practice of Freemasonry is encompassed in the little dash separating the year of birth and year of death inscribed thereon. Born in Hullett Township, Huron County, McVittie, a boy of 10, moved to Hespeler in 1916. He was educated at Galt Collegiate Institute and graduated from the University of Toronto and the Ontario College of Education. It will be our purpose, therefore, to fill in the blank with a few details of the life of the man who might well deserve to be named *The Man of the Century* in The Heritage Lodge, of which he was a Charter Member, and served as the first Tyler (1977-1979).

Freemasonry is best defined not in ritual phrases or in published statements, but by how Freemasons personify its principles in the community and apply its tenets in everyday life. The limitations imposed by time preclude anything more than a brief listing of his community service as an educator, sportsman, politician, churchman, and Freemason:

Teacher Galt Collegiate Institute Commercial Department for 38 years, 1930-1968;

Mayor of the Town of Hespeler, 1950-1953;

Chairman, Board of Trustees, Cambridge Memorial Hospital;

Active in promotion and construction of Hespeler Memorial

Arena, 1947;

Member of St. Luke's United Church, active in the Canadian Bible Society;

Waterloo County Hall of Fame; and included in

*Cambridge Mosaic—Who's Who in the History of Cambridge*<sup>3</sup>.

Only five months before his death, on September 17, 1979, 190 brethren from all over this Grand Jurisdiction, from Warkworth in the east to Wallaceburg in the west, including the Grand Master (who eulogized him) had gathered in his honour to celebrate his attaining Fifty Years A Mason, at which time the *William S. McVittie Bursary* was established. That bursary is still awarded annually to a son or daughter, grandson or granddaughter of Waterloo District Masons to assist with continuing post-secondary education at university or college, thereby continuing his legacy.

In youth, an athlete; by profession, a teacher; in maturity, a politician and community activist; for half a century, an ardent Freemason, whose fervency and zeal for the Craft knew no bounds. The record shows that he was a man full of enthusiasm and action, whose hand was prompt to execute whatever he saw as contributing to *The Cause of Good!* Some of you may have vivid personal memories of the man; for many he encouraged, some he inspired, a few he chastised. Even now, two and a half decades after his going from our midst, some will, in memory's eye, be able to see him at work on the floor of the lodge, at a committee meeting armed with a long list of agenda items, giving a short talk to enlighten any who would listen on some aspect of Masonic history, ritual, or symbolism, or on his feet at the closing of the lodge when the Master asked *Has any brother anything to propose . . . ?*

William Simon McVittie was initiated into Masonry at an Emergent Meeting of New Hope Lodge, Hespeler, held July 4, 1929.<sup>4</sup> The Minutes of May 13, 1929, in the traditional formal prose used by Lodge Secretaries through time, record that *An application for initiation was read from William S. McVittie. It was proposed by W.B. H. J. Shaw (sic). 2<sup>nd</sup> by Bro, W. J. Johnston that the communications be placed on file and that the W.M. appoint his committee on the application.* The Minutes are signed by J. H. Shaw, W.M. and Arthur Pullam, Secretary. The Minutes for June 10, 1929, record that *The report by the Committee on the application of W. S. McVittie was favourable . . . A ballot was taken on the*

*application of W. S. McVittie for initiation into New Hope Lodge and was declared favourable.* Again signed by J. H. Shaw and Arthur Pullam. On July 4, 1929, the Lodge opened at 8:10 Mr. W. S. McVittie, a candidate for initiation having answered the necessary questions and paid the usual fee was duly initiated into the privileges and mysteries of Ancient Freemasonry (sic) Bro. John Unsworth of New York afterwards addressed the meeting. Lodge closed in harmony at 9:35 (There were 12 officers and two visitors present, including Bro. Unsworth of New York, and Bro. A. B. McVittie, of Aylmer.) And so began one of the most remarkable Masonic journeys recorded in the annals of New Hope Lodge. We have often heard the W.M. congratulate the newly initiated Entered Apprentice, and tell him that *all that Masonry has to offer is now his for the asking* – that someday he may be a Grand Lodge officer, even Grand Master, because every Freemason enters the Craft by means of this ancient ceremony and time-honoured ritual. The life of the young man sitting in the traditional seat of honour at the right of the W.M. and to the left of all senior brethren present that night would prove that possibility.

In 1928-1929 New Hope Lodge had 144 members. Progress through the chairs was slow but steady in those days when advancement was earned and election was merited. He was a man of 38 when he was installed as the 68th Worshipful Master, December 11, 1944. We may refer to them as *goode olde days* but to those who lived through them, they were like all ages *the best of times* and *the worst of times*. Both The Great Depression and the Second World War had adverse effects on the Craft and on New Hope. Membership reports to Grand Lodge speak for themselves: 1943, 95; 1944, 97; 1945, 100.

At the annual communication of Grand Lodge in 1957, our Brother was elected District Deputy Grand Master of Wellington District, to represent the Grand Master in, and preside over, 22 lodges. Membership of the lodge had increased to 127. Freemasonry was just entering the post-war period of phenomenal growth reflected in the ambitious expansion projects undertaken *riding high on the crest of the wave*. The all-time high was reached in 1961: 136,413 Masons in 617 Lodges. Between 1957 and 1980, 46 lodges



were Instituted and Warranted, including five in Waterloo District. In 1970, Waterloo was created a separate District conforming to the two county boundaries.

This Masonic Temple building in which we take such pride stands as a tangible memorial to his efforts. When the Corporation was formed November 23, 1964, W. S. McVittie served as the first Secretary. His contribution, however, was more than organizational, more than financial; although he was the largest single contributor donating \$2,000, it was practical and physical. Some of the older members of the Lodge remember him wielding the tools that built the structure, and sitting here in the unfinished unenclosed building warming his hands around a little stove.

In the history of New Hope Lodge written by W.Bro. George Wake for the Centenary celebrations held in 1972 we find this reference to the *untiring efforts of R.W.Bro. William S. McVittie* in the founding of Concord Lodge No. 722, sponsored by New Hope and Instituted in 1969: *As a member of the original founding committee, R.W.Bro. McVittie, in typical fashion, set about the myriad tasks connected with the formation of a new lodge with a love and enthusiasm that undoubtedly contributed to the success of this Masonic venture.*<sup>5</sup> He served as the first Secretary. Personifying the meaning of the Masonic word *indefatigable*, he was also a Charter Member of Cambridge No. 728 (1976), The Heritage No. 730 (1977) and The Otto Klotz No. 731 (1977). Until his final illness, he produced a monthly newsletter, *This and That*, produced in typescript and duplicated by hand on a mimeograph or gestetner machine.

He was a man of his time. In the post-war period men joined lodges in numbers that astonish us today: 1949, 5,776; 1950, 5,464; 1951, 5,199; 1952, 5,130; 1953, 5,205, and so it continued. In his report as D.D.G.M. submitted in 1958 he recorded 140 initiations in the 22 lodges of Wellington District—two lodges had 16 candidates each! The Grand Masters of the day encouraged larger lodges to sponsor the formation of new lodges. Many new lodges were instituted and consecrated; numbered in the 700s. R.W.Bro. McVittie played a leadership role in the formation of Concord No. 722, Cambridge No. 728 and Otto Klotz No. 731 in Cambridge and was enrolled as a Charter Member. Today, we see many

of those lodges, having served their purpose in their time, are now consolidating resources by amalgamating with neighbouring lodges. In 2003 New Hope and Otto Klotz united to become Mystic Tie, and in 2004 Cambridge joined Concord.

Entries in minutes of the lodge record the wide range of his interests and attest to the *Pillar of Strength* he continued to be, as Past Master and Past District Deputy Grand Master. He was one who believed and demonstrated that past rank should be earned through continued service.

These few excerpts give evidence of the man's passionate dedication and ardent enthusiasm, using his pedagogical skill to provide learning opportunities at many meetings of his lodge:

January 10, 1966 R.W.Bro. McVittie . . . explained the import of the word 'hele' used in the First Degree;

March 14 1966 R.W.Bro. McVittie . . . talk on the origin of the Constitution;

1966 R.W.Bro. McVittie enlightened us further on Masonic subjects—Cornerstones which outlasted all others in the building, cornucopia symbols on Stewards wands, description of their duties of attending to table.

We have in the archives of the lodge a few sets of his notes typewritten on cards that he used for these short informative talks.

One senses that he was meticulous and strict. The ingrained traits of a schoolmaster were probably transferred from the classroom to the lodge room. A fastidious ritualist, his standards were of the highest order, and he had little patience with careless or unprepared Work. He did not hesitate to correct and admonish on the floor of the lodge, and perhaps his frank, direct approach was not always appreciated by the brother on the receiving end of a caustic remark or sharp rebuke.

May 26, 1975. Motion - R.W.Bro. McVittie: That all officers of New Hope Lodge be asked to know the duties of the office one year ahead, with the memory portions of the work involved; That portions of the work be assigned to each officer so that when the S.W. is elected, he will know all the work.

What, we wonder, would he say to those of us in office today?

Contemporaries remember him stating, that for him, the Craft Lodge provided all the light in Masonry that was necessary, and Bro. McVittie did not proceed to membership in other appendant or concordant bodies of either the York or Scottish Rites. (Reading through the record, this may have been for practical rather than philosophical reasons: he probably could not have found the time! He was affectionately known as *Meeting Bill*.) He was an active member of six Craft Lodges: New Hope 279, Preston 297, Concord 722, Cambridge 728, Heritage 730, and Otto Klotz 731. He was the Grand Representative of the Grand Lodge of Greece near the Grand Lodge of Canada in the Province of Ontario.

It seems appropriate to conclude this brief historical review by citing another significant accomplishment of this most remarkable man. In a paper entitled *The Lodge Historian* delivered to The Heritage Lodge and published in 1981, R.W.Bro. Charles F. Grimwood paid this tribute:

*The recognition of this new lodge officer was largely due to the untiring efforts of R.W.Bro. William S. McVittie. He introduced the concept some five years before it became official and nurtured its progress at every opportunity until it was included in the reorganized Constitution and finally adopted on January 1, 1980.*

There again we have those two little words that say so much about the character of this man: *untiring efforts*.

At Investiture we learn that the Jewel of the Office of Historian is the Scroll surmounted by the Torch. The symbolism of the Scroll is obvious – the Historian records the events of the lodge – but why the Torch? If you look closely, it resembles the Olympic Torch. To McVittie, the young athlete and veteran coach of lacrosse, basketball, and rugby teams at Galt Collegiate Institute, the Torch symbolized continuity. Just as the flame is carried by the runner in the Olympic Games, the Historian carries the record from the past to the future - in the words of the ritual, *that the brethren of the future may know and appreciate the past*.

Brethren, Thomas Carlyle (1795-1881) wrote, *History is the essence of innumerable biographies. Great men are the inspired texts of that divine Book of Revelations, whereof a chapter is completed from epoch to epoch and by some named*

*HISTORY.* Looking back 25 years after he passed to the Great Silence, one must conclude that Freemasonry in this Grand Jurisdiction was richly blessed with the fervency and zeal of a brother who lived and breathed his belief that *Freemasonry exists to use men, not to be used by men.*<sup>6</sup>

*Lives of great men all remind us  
We can make our lives sublime,  
And departing, leave behind us  
Footprints in the sands of time.*

Henry Wadsworth Longfellow (1807-1882) *A Psalm of Life*

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- 2 Proceedings of Grand Lodge, 1980, p.48.
- 3 Quantrell, Jim. Cambridge Mosaic – An Inquiry into Who's Who in the History of Cambridge. City of Cambridge, 1998. p.141.
- 4 New Hope Lodge No. 279 and Otto Klotz Lodge No. 731 amalgamated to become Mystic Tie Lodge No. 279, October 20, 2003.
- 5 G. E. Wake. 100 Years 1872-1972 New Hope Lodge, pp.30-31.
- 6 G.E.R. Essex Master – The Teachings of Freemasonry. London: Cecil Palmer, 1928.



# **OUR DEPARTED BRETHREN**

We have been notified of the following members  
who have passed to the Grand Lodge Above

## **MURRAY D. AGNEW**

Wilberforce

North Entrance Lodge No. 463

*Passed to the Grand Lodge Above July 5, 2005*

## **GEORGE DAVID BEE**

Don Mills

Doric Lodge No. 316

*Passed to the Grand Lodge Above September 20, 2004*

## **NORMAN EDWARD BYRNE**

Ancaster

University Lodge No. 496

*Passed to the Grand Lodge Above September 13, 2005*

## **MELVIN SHELDON BOOMHOUR**

Brampton

The Beaches Lodge No. 473

*Passed to the Grand Lodge Above February 8, 2005*

## **FRANK JOSEPH BRUCE**

Pickering

Birch Cliff Lodge No. 612

*Passed to the Grand Lodge Above November 19, 2004*

*We give thanks for the privilege of knowing them  
and sharing in their lives*

## **OUR DEPARTED BRETHREN**

We have been notified of the following members  
who have passed to the Grand Lodge Above

### **GEORGE REGINALD COOPER**

North York

Acacia Lodge No. 430

*Passed to the Grand Lodge Above October 20, 2004*

### **WILBUR JOB DICKINSON**

Port Hope

Ontario Lodge No. 26

*Passed to the Grand Lodge Above November 11, 2004*

### **THOMAS FREDERICK FORTNER**

Toronto

Patricia Lodge No. 587

*Passed to the Grand Lodge Above June 30, 2004*

### **J. WOLFGANG FREIHOFF**

Mississauga

Kilwinning Lodge No. 565

*Passed to the Grand Lodge Above November 21, 2004*

### **JOHN M. C. GILMOUR**

Scarborough

Occident Lodge No. 347

*Passed to the Grand Lodge Above April 19, 2004*

*We give thanks for the privilege of knowing them  
and sharing in their lives*

# **OUR DEPARTED BRETHREN**

We have been notified of the following members  
who have passed to the Grand Lodge Above

## **DONALD GRATTON KELLY**

Unionville

Markham Union Lodge No. 87

*Passed to the Grand Lodge Above July 6, 2004*

## **DAVID GEORGE LAWRENCE**

Willowdale

Moir Lodge No. 11

*Passed to the Grand Lodge Above February 22, 2005*

## **FRANK G. LAWSON**

Corresponding Member - Manchester, England

Marsland Lodge No. 4702 G.R.E.

*Passed to the Grand Lodge Above August 26, 2005*

## **JOHN WILLIAM MURPHY**

Windsor

Palace Lodge No. 604

*Passed to the Grand Lodge Above August, 2005*

## **CLARE ABBOT PARSONS**

Brantford

St. George Lodge No. 243

*Passed to the Grand Lodge Above April 30, 2004*

*We give thanks for the privilege of knowing them  
and sharing in their lives*

# **OUR DEPARTED BRETHREN**

We have been notified of the following members  
who have passed to the Grand Lodge Above

## **JAMES WILLIAM ROBSON**

Beaverton

Waterdown Lodge No. 357

*Passed to the Grand Lodge Above April 8, 2005*

## **CHARLES EDGAR SMITH**

Scarborough

Todmorden Lodge No. 647

*Passed to the Grand Lodge Above July 4, 2004*

## **GASPAR "FRANK" SUMA**

Mississauga

Ionic Lodge No. 25

*Passed to the Grand Lodge Above September 17, 2005*

## **FRANK V. J. WESTHORPE**

Oakville

Metropolitan Lodge No. 542

*Passed to the Grand Lodge Above October 5, 2004*

## **JOHN HOLDING WILSON**

Scarborough

St. George Lodge No. 367

*Passed to the Grand Lodge Above June 3, 2005*

*We give thanks for the privilege of knowing them  
and sharing in their lives*





## PAST MASTERS

- 1978 Jacob Pos
- 1979 K. Flynn\*
- 1980 Donald G. S. Grinton
- 1981 Ronald E. Groshaw
- 1982 George E. Zwicker †
- 1983 Balfour Le Gresley
- 1984 David C. Bradley
- 1985 C. Edwin Drew
- 1986 Robert S. Throop
- 1987 Albert A. Barker
- 1988 Edsel C. Steen †
- 1989 Edmund V. Ralph
- 1990 Donald B. Kaufman
- 1991 Wilfred T. Greenhough †
- 1992 Frank G. Dunn
- 1993 Stephen H. Maizels
- 1994 David G. Fletcher
- 1995 Kenneth L. Whiting
- 1996 Larry J. Hostine
- 1997 George A. Napper
- 1998 Gordon L. Finbow
- 1999 P. Raymond Borland
- 2000 Donald L. Cosens
- 2001 William C. Thompson
- 2002 Donald A. Campbell
- 2003 Carl M. Miller
- 2004 John H. Hough

\* Demitted      † Deceased

### COMMITTEE CHAIRMEN

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Marketing .....	<b>Edmund V. Ralph</b> , Don Mills
Editorial Board .....	<b>John F. Sutherland</b> , Woodstock
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Finance .....	<b>Raymond Bush</b> , Burlington
Black Creek Masonic Heritage ...	<b>Arnold McCausland</b> , Mississauga
Masonic Heritage Corporation .....	<b>Robert S. Throop</b> , Oshawa



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Ottawa / Eastern Districts

**Douglas Franklin**, 613-725-1555 - Ottawa

Northern Ontario Districts

**Alex Gray**, 705-522-3398 - Sudbury

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	Milton, Ontario	
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	Huntsville, Ontario	
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	Port Hope, Ontario	
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	Pickering, Ontario	
Assistant Secretary . . . . .	<b>Stanley A. Poon</b>	416-491-0106
	North York, Ontario	
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Junior Deacon . . . . .	<b>Brian E. Bond</b>	905-797-3266
	Campbellcroft, Ontario	
Director of Ceremonies . . . . .	<b>Carl M. Miller</b>	905-728-8638
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Inner Guard . . . . .	<b>Michael Ikonomidis</b>	905-668-9930
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Junior Steward . . . . .	<b>J. David Bell</b>	705-523-1760
	Sudbury, Ontario	
Organist Emeritus . . . . .	<b>Donald E. Schatz</b>	705-292-7414
	Bridgenorth, Ontario	
Organist . . . . .	<b>Murray S. Black</b>	416-481-3186
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Tyler . . . . .	<b>Louie J. Lombardi</b>	905-637-3003
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Auditor . . .	<b>William J. Finlay</b>	Kingston, Ontario











